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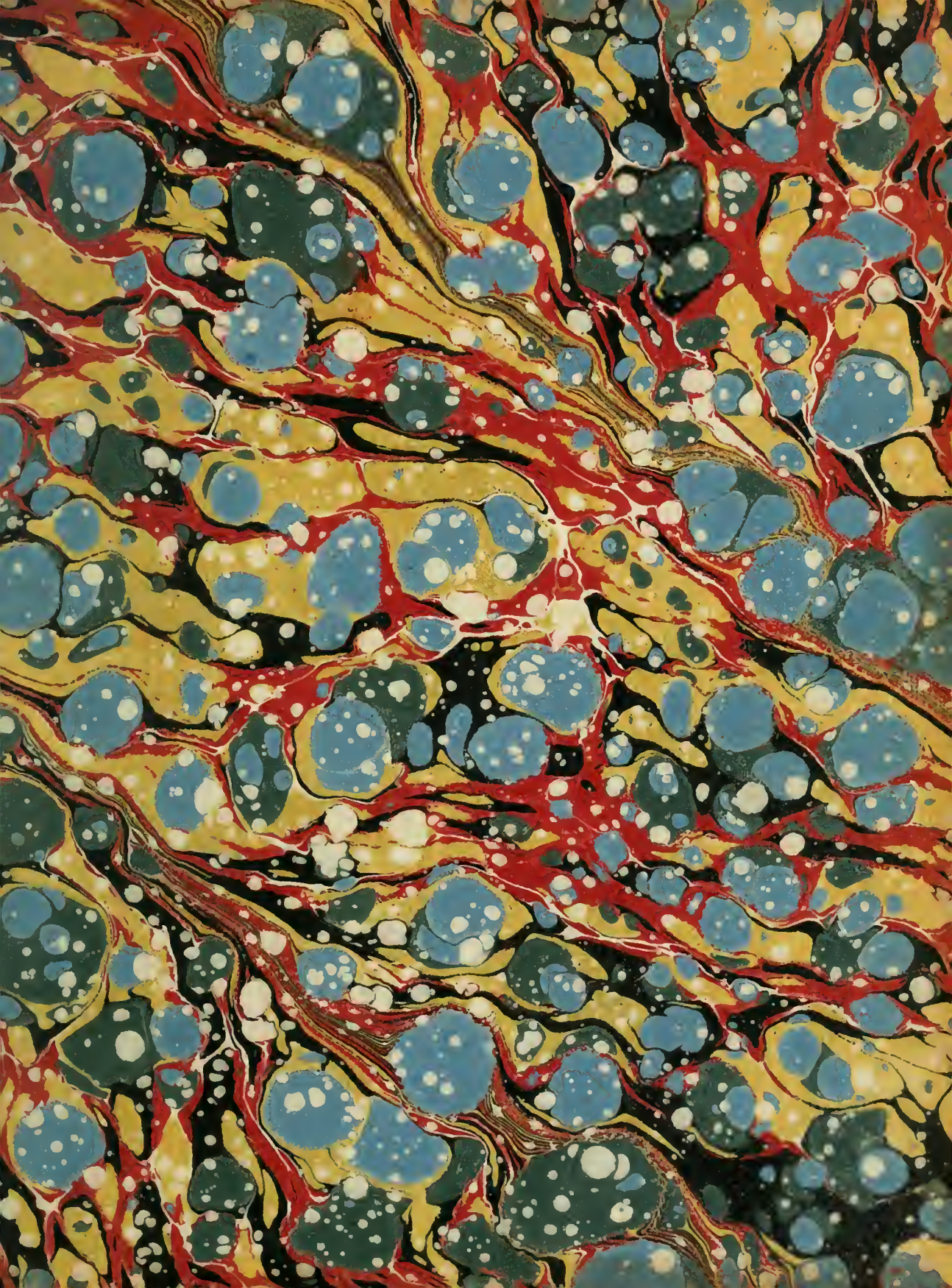

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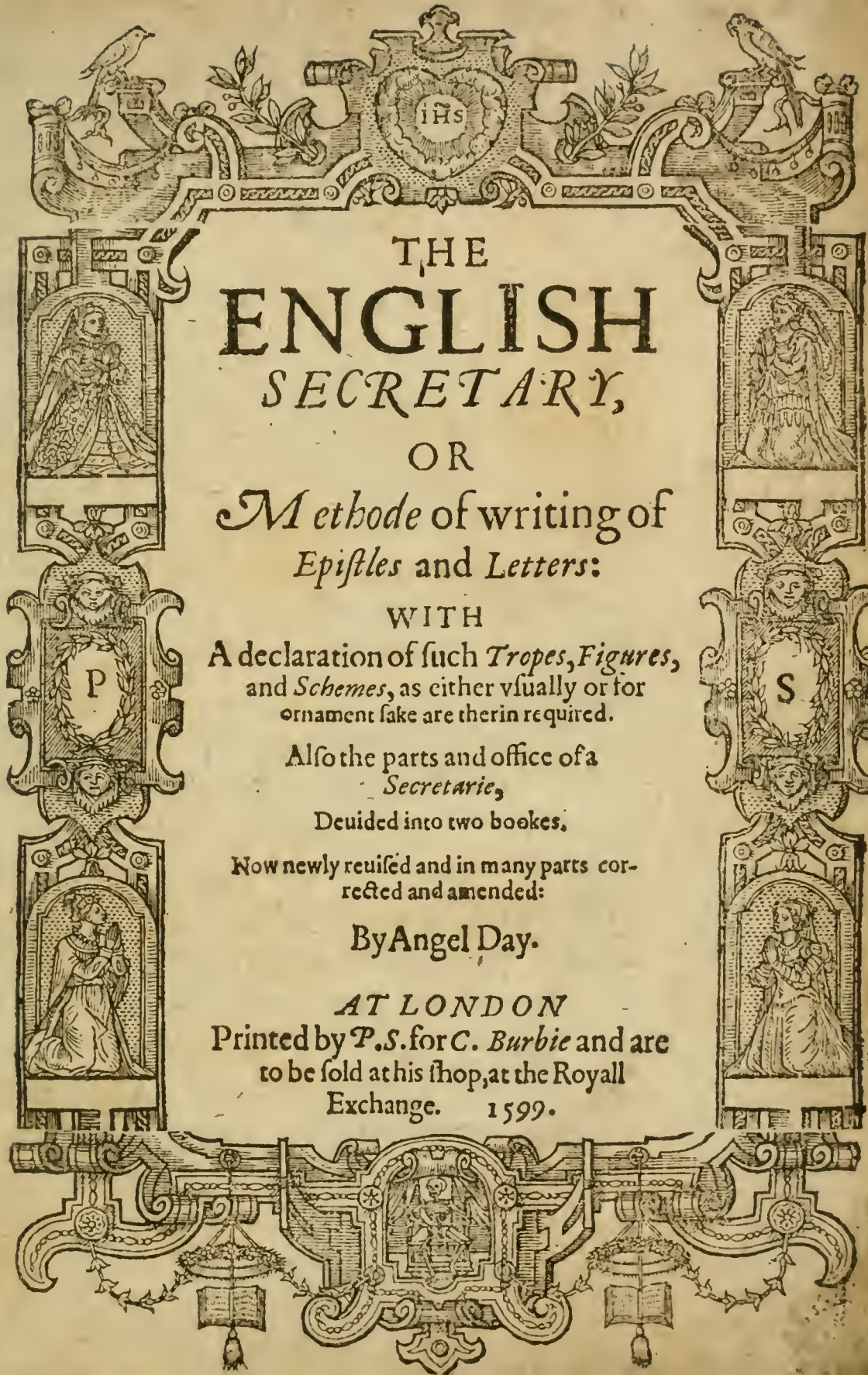

THE

ENGLISH SECRETARY,

OR

Methode of writing of *Epiſtles* and *Letters*:

WITH

A declaration of ſuch *Tropes*, *Figures*, and *Schemes*, as either vſually or for ornament ſake are therin required.

Alſo the parts and office of a *Secretarie*,

Deuided into two bookes.

Now newly reuiſed and in many parts corrected and amended:

By Angel Day.

AT LONDON
Printed by *P.S.* for *C. Burbie* and are to be ſold at his ſhop, at the Royall Exchange. 1599.

To the right Honorable, Edward *de* Vere, *Earle of* Oxenford, *Vicount* Bulbecke, *Lord* Standford *and of* Badlesmere, and Lord great Chamberlaine of *England*.

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IT is now a fewe yeares passed (Right Honourable, & my very good Lord) since emboldned by your fauour, this booke rudely digested, and then roughly deliuered, I did in the very nonage thereof recõmend vnto your Patronage. And howbeit at that time, very little therin appeared worthy so honourable acceptance: yet pleased it your L, the same should then passe vnder your fauourable countenance.

To answer so great bountie therein shewed, I haue naught but my simple acknowledgement: and in signification of the will I haue to do vnto your Lordship any acceptable seruice, no other matter in shew, then a fresh renouation of the selfe same title by an other presentment, howbeit in far more orderly manner then formerly was deliuered.

Your Lordship may please of your owne ennobled condition to well dooing, in pardoning the presumption of the former, & vouchsafe your liking to this latter, where-

in (notwithſtanding the title all one) yet ſhall you finde the worke both in order, habit and ſhape, to be diuerſly chaunged.

To excuſe the defecte of the one, or enlarge my paines taken in publiſhing the other, were on either part needleſſe: ſeeing my deſire in both, hath principally ſorted to one ſelf meaning: If your L. find ought herein anſwerable to your iudgmēt, it is inough: and the vſers ſhall thereby (I hope) finde more cauſe to be ſatisfied. The wiſeſt of all ages, haue not at one inſtant collected their experience: *Plato* in his firſt original was nothing ſo diuine: *Socrates* in his cradle had no taſte of his after wiſdome: *Hercules* paſt many yeres ere he grew famed by his labors, & onely vſe and practize enableth vnto the greateſt perfection.

This being ſo, It will, I truſt, ſeeme in me a matter the more pardonable, to haue aduentured as I did the formoſt of this purpoſed labor, regarding that by a reuew of the ſame it hath now receiued ſome ſhape and proportion. Such as it is I humblie recommend as before, vnto your honorable liking. And for my ſelfe do remaine, alwaies

By your honorable L. to be commanded,

Angel Day.

To the learned and courteous *Readers in generall.*

GEntlemen, *When I do begin first to speake vnto you in this action, me thinks, you doe espie in me the parts of an ill* Scholler, *who in all his dooinges, is forced to craue pardon, but hardly findeth the way that may purchase vnto him selfe the benefite of such a pardon.*

In reformation, two notable instances are held, the which as I conceiue do craue allowance, though no prerogatiue in wel doing, and these are for a man to finde his defect, and secondly to haue a will to amend it.

I will assure you, though I be not grations, I would be loath to seeme graceless, and this benefite I will haue to gaine your allowance, that I will blush for mine errors, where I fault in abilitie, I will shew you my will: And when in all I cannot cleare me from your censures, yet shall your courteous forbearance be in me no waies mispriſed.

I haue to fore time as now still trauelled with the gardener, who first throweth vp his earth on a rude heape, thē scattereth it, after, smootheth it, next squareth it, & lastly bringeth it into knots and workmanship, before which you know, there are many weeds, loose hearbes, grasses, sticks, and rubbish to be picked vp & thrown out: And then and not before beginneth his worke to draue towards the perfection.

As he so I, at the first threw vp this groundwork in a heape, and onely did scatter it: after, and hetherunto I haue endeuored to smooth and to square it, picking out thereof many thinges which lay to too much disordered. It onely now wanteth to be labored on by a more curious workmanship, but because it is my gar-

den plat, & my prouision is too small to perfect on a sodaine so spacious a groundworke, I will temporize with those duties, which either by time may in me be supported or by a greater hability in others may happilie hereafter be performed.

Now because it is in all omissions the greatest omission not to bee thankefull for courtesies, I will acknowledge that as you haue hitherto benignly delt with me in the survey of these labours, so haue you bound mee the more vnto you by your favourable censures. And yet if after this continued travell vnto this present, you either in mine or in the printers escapes find any thing blameworthy, couer it I pray you as before you haue done with the vaile of your courtesie. The copies before this, haue bene I confesse erroniously many wayes deliuered, and this by the blottings and interlinings had in the former amendements hath peraduenter also his escapes or mistakings: If any be, they are fewe I hope, and therefore the more easie to be tollerated Onely correct where fault is, and the printer and I shalbe beholding vnto you.

Hauing thus performed for my selfe what vnto your worthines stoode meete to be considered, giue mee now leaue I pray you, touching the order and course in this Methode *hereafter observed, to say somthing to them which therby are to take any benefit or profite. In which case, the learner is circumspectly with himselfe to consider, the seuerall rules in the particular chapters preceeding the orders of those* Epistles, *in such sort as afterwards they are distinguished, & therein see, what to the better ordering and principall direction, of what soeuer hee shall take in hand to write, is there (for his better instruction) enioyned. By diligent animaduersion wherof, he shall the better vnderstand the seuerall natures and properties, that in the parts of euery* Epistle, *are ordinarily to be required, besides the vse of them in their seueral places, and what force they beare, being so sorted out, according to their speciall purposes and directions.*

Next, for the better inducement and leading him into a plaine and perfect platforme of this Methode *following, & to the intent he may as neere as may be, or as his capacitie (at leastwise) may any waies reach vnto, knowe (skilfully, & not by rote) how or in what sort he shall happen to doe either well or ill, I haue first (in a*

preamble

preamble or intermixed discourse, either preceeding or interchangeably passing, before or with the kindes of euery sorte of Epistles) *declared the properties and vse of those* Epistles, *vpon what parts and places, they and euery of them doo consist, with what vehemencie or lesse application they are to bee inforced or qualified, so that he who seemeth to haue least knowledge at all (be it that he haue perseuerance to conceiue or to distinguish the parts he seeth there laid out before his eyes) may with great facilitie, attaine to what soeuer, herein prescribed, or by the circumstance thereof intended to be in any sort deliuered.*

To the greater ornament whereof, I haue applied a number of Figures, Schemes, *and* Tropes *in the margent of euery* Epistle, *euen with the places where they are vsed. And at the end of this worke, haue set them altogither, and therein explaned to the Learners view, and for his readier vse, their particular natures and qualities, to the end that they who (being vnlearned, & hauing a prettie conceit of inuention of themselues) haue heretofore vnknowing done well, may see how with skill and discretion hereafter to pursue the same, & the ignorant also hereof whose reach hath not been so ample as others, may be thereby informed what vnto well doing is most consonant and agreeing.*

Now, for the readier finding of those Epistles, *as each of their kindes are suted forth in sundrie* Examples: *Peruse but the head of euery page and there you shall find what in the same page is contained,* viz. *Where the* Epistles *be, you shall haue them noted in their kindes, as Epistles* Hortatorie, Dehortatorie, Swasorie, *or* Disswasorie, *&c. And likewise in the admixtions, you shall finde* Places *or* Parts Hortatorie, Commendatorie, Petitorie, *&c. as they fall out to be handled.*

This booke thus shewing these parts before remembred, I haue termed as you see by the name of The Secretorie, *being in the consideration thereof nothing ignorant what great perfection is to be required in such a one, by whose title the same is deliuered, neither supposing the matter herein contained to appeare so sufficient, as perfectly thereby to enable what in the same function is to bee required, but because the orderly writing of Letters, being a principall part belonging to a* Secretorie, *is by the* Methode

hereof,

hereof deliuered to any Learners capacitie, whereout the Scholler or any other that is vnfurniſhed of the knowledge thereof, may gather ayde and furtherance, I haue therefore endeuored to tearme it by the name of the Secretarie.

Theſe with my willing minde, and deſire of well doing herein, I doo preſent to the generall and friendly regard of all, wiſhing that in courteſie they repute of my trauels, as formoſt of all other things, I therein reſpected their benefites. In affoording whereof, they ſhall doo no more then belongeth to good mindes, and encourage me by wh atſoeuer other meanes hereafter, to gratifie their fauours.

The

The English Secretorie.

Of an Epistle, the commodities and vse thereof.

Chap. 1.

FOrasmuch as we haue herein endeuoured to lay downe a platforme or method for writing of Epistles. It shall not be amisse, that following the order of all other writers, wee first define vnto you what an Epistle is. An Epistle therefore, is that which vsually we in our vulgar, doe tearme a Letter, and for the respectes thereof is called the messenger, or familiar speach of the absent, for that therein is discouered whatsoeuer the minde wisheth in such cases to haue deliuered. The diuersities of Epistles are manifold, as whereof ensueth a platforme to euerie motion, being in truth so infinite as are ỹ imaginations of each ones fantasie, seeing the declaration of euerie letter, is no more then what the minde willeth in all occasions to be performed, and according to such instigations wherewith at that instant men are led when they write, taketh his formall substance, whether it be to require, counsel, exhort, command, informe, commend, entreat, aduertise, gratulate, or whatsoeuer other purpose therein pretended, as cause and matter maie fall out to bee required. The antiquity is as ancient as the benefite that therof ensueth is great, whereof onlie those that are sufficientlie enabled with the qualitie, can giue the greatest testimonie. Needeless were it for me to commend the vse, when aswell by the authorities of a number the best learned, who to aduance the efficacie thereof, haue in sundrie languages prescribed rules and methods for the same, as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully aduanced. And although pregnant wit ensuing by nature was the formost cause that first bred the inuention of Letters, and that euery one naturally can speake, or in some sort or other set down their meaning:

yet Art prevailing in the cause, and by cunning skill marshalling every thing in his due order, place and proportion, how much more the same is then beautified, adorned, and as it were in a new shape transmuted by such kind of knowledge, the difference that daily appeareth may yeeld proofe sufficient.

What is chiefelie to be respected in framing of an Epistle. *Chap. 2.*

FOrasmuch as by the necessarie use of Letters before laid downe, a commendable maner of writing and framing the same hath bene already remembred: It shall not bee amisse, that in this Chapter we now endeuour to answere the purpose therein pretended. For the manifestation whereof, I haue thought good to drawe vnto your consideration certaine principall points, which thereunto are specially to be required: first, Aptnes of words and sentences, respecting that they be neate and choiselie picked, and orderly handled: next, Breuity of speach, according in matter and circumstance fitlie to be framed: lastly, Comlines in deliuerance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnesse of wordes and sentences, consisteth in choice and good tearmes, in skilful and proper application of them according to their true meanings, in wel sorting and fitting them, to their seuerall purposes. Choise and good tearmes, are in words vsual, and plain for the matter in deliuerie, not improper nor new coined, nor too olde, as hauing not of long time before bene vsed. Skilfull application is, when in their setting down they haue either their true & proper signification for deliuery, or else by a more delicate or pleasant inuention may be caried conceitedly. Well sorting & fitting them, resteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disorderlie mistaking.

The next, being Breuity of speach, is not as some vndiscreetlie haue imagined, that which consisteth in fewnes of lines, & shortnes of rome in shew of a side of paper, but brevitie of matter, wherein scope sufficient remaining for the necessary demonstration and

deliuerie of any needfull occasion, men are barred from friuolous circumstances, and instructed therin to abhorre all maner of tediousnes: For which cause some haue bene of opinion, that continuance of matter ought not to be vsed in an Epistle, for that it thereby loseth the shew of an Epistle, and taketh vpon it the habit of an Oration: Yet of such sort are in this method sundry Epistles, the titles whereof are, Hortatorie, Dehortatorie, Laudatorie, Vituperatorie, Suasorie, Petitorie, Monitorie, Accusatorie, Excusatorie, Consolatorie, Inuectiue and such like, whose spectall vses do of necessitie admit such scope as in euerie ordinarie Epistle is not found, and though they beare in them many Oratorie parts, yet lose they not at all for that, neither name nor habit of an Epistle. The tolleration and ordinarie vse of which, both examples of many learned, and common custome hath warranted. And therfore, when to be briefe it is herein inioyned, it is alwayes thereby to be intended, that a man with onelie necessarie spéeches may bee permitted to deliuer his meaning, neither is it without the limits of breuitie, when aptlie and at full the same shall be in this sort reported.

And for the better declaration, howe farre the conceit hereof may be induced only in writing of Letters, I will first limit what may be accounted necessarie therein, and afterwards endeuour to lay downe, howe contrarie thereunto, men (aswell in the vse, as in neglecting thereof) haue heretofore erred. Necessarie speeches, I do account whatsoeuer is set downe, for the plaine and open deliuerie of euerie occasion, to the intent the minde of the writer, and what he pursueth may aptly and in good and ready sort be conceiued. The repugnancie hereof is when either with too much curtalling our arguments, in conceit to auoyde tediousnes, or with too manie or ouer often repetitions, neuer thinking to haue spokē sufficiently, either to induce remembrance, or put forward our meaning, we abbreuiate or amplifie our Epistles. And when some others also, of a conceit more curious than necessarie, striuing to excell in varietie of sentences, and copie of words, coyned all of one sute, thinke therfore in paining themselues to write more than needeth, to be counted more eloquent. These falling out to bee imperfections, as each of them are in truth to bee blamed, so where the defect remaineth, are they (for well writing) with studis to be amended.

The third and last nowe being Comelinesse in deliuerance touching the person and cause, seemeth to bee tied vnto two seuerall respects: that is, to the reputation of the partie to whome wee write, his condition, age, honour, and disposition, and to the fitnes of the matter whereof we take vpon vs to write: for as it is most decent that in the matter we make choice of, we giue vnto euerie cause his proper and orderly effect: so is it euery way as conuenient to afford a like *Decorum* of those to whome our letters are directed.

The reputation of each partie, is measured according to his dignitie or worthinesse, whereby hee beareth reckoning and place before vs. The condition, by the age or maner of liuing, wherein resteth either grauitie or youthfulnesse. The humour by the disposition, as whether desirous to be reuerenced, fawned on, or with plaine termes vsed. By this reason, the methode or stile of our letters falleth out diuerslie to be considered: in one sort we frame them to olde men, in an other sort to young men, one way to sad and graue persons, another to light and yong fellowes: one platforme to Courtiers, another to Philosophers. To great and notable personages, with a dutie speciall, appropriate to their calling: To our betters, alwayes with submission: To our inferiours, benignly and fauourably: To our friends, louinglie: To our enemies sharplie and nippinglie. Thus farre as touching the person, and now for the cause.

In this point it seemeth that the matter of euerie writing should still be measureed according to the writers apparance, credit or worthines, that the validity thereof should be answerable to the one or the others greatnes, or goodnesse: that the intendment be sound, lawfull, and to no euill purposes: that it containe not base, filthie, or scurrile matter, vnbeseeming a direction so worthie. Then that euerie thing to bee written of should bee deliuered according to his proper qualitie: Termes more officious than beseeming, are vnfitting: not sufficientlie to consider of each reputation, were ouer homelie. A matter of grauitie is to bee deliuered with waight: a matter of sorrowe should be reported with griefe: a matter of passime, to be discoursed with pleasure: a matter of folly [illegible] mingled with laughter. Now contrariwise, to a person so[illegible]te of iests, to talke learnedly to a clowne,

to

to salute an olde man with childish fantasies: in cases of waight, to aduance trifles: were altogither as improper as pœnish, and more absurd than fitteth to be tollerated in anie skilfull vsage.

And because I haue taken vpon me some distinguishments of writing, wherein I specially stand vpon choise and meete termes and spœches, with proper applications: I thinke it not amisse to set down vnto you some shew of the contrarie inurements, wherby you may with the greater discretion conceiue the error thereof, the which I haue sometimes noted in other mens writings: And first, of vnsœmly applications: as for example: one that sometimes intended not a litle of his owne inuention, toke vpon him to write a loue letter to a woman of verie meane reckoning, in which, after he had drawne (God Cupid by the name of the blinded boy) by those parts of fauor that neuer were in her, and shewed himselfe much passionat for the loue he ought to her, he concludeth the meatter in this sort. Thus craving your lawfull benevolence, in not mee reiecting, your answere comfortable and not intollerable, &c. The woman not accustomed to such hote intertainment, and rather bluntlie before time pursued, then daintilie intreated, beganne herevpon (forsoth) to ware coy, and to intende great matter of her self, and vaunting her fauour at a higher rate then he belike seemed afterwarde willing to become a purchaser of, remained as she was, and himselfe at his more profitable studies. The conclusion of his letter was verie improper, insomuch as requiring liking by the name of Benevolence, hee both mispassed his owne dem and, and seemed to induce a word more sounding to a charitable relefe, or curteous contribution of money, then to anie such purpose as he meant it. Besides, your answere comfortable, and not intollerable. If these had passed in a iest, it had beene more conuenient, but vsed bona fide, it was too too bad, especiallie respecting the partie what she was, from whome one would haue supposed that such a one as himself, could neuer haue receiued (but by too much tolleration) any discontentment at all. This errour we see is not onelie common to the vnlearned, for as well this one, who in his profession (as I was informed by him that shewed me the letter) was well reputed of, but also some of the forwarder sort, onlie by affectation of words, which they haue vsed, haue beene misliked, and yet learned ynough. Among which

Words improper and impugning the sense.

Errors comm to the learned, as well as to the vnlearned.

which a Doctor of Phisicke long since, intending to be verie eloquent in words, and such as euery Carter should not conceiue of, began an Epistle to a booke by him published in this sort: wherein secondly appeareth this errour of old improper or new coyned termes, and this was the forme.

Egregious Doctours and Maisters of the eximious and Archane Science of Physicke, of your Vrbanitie exasperate not your selues agaynst mee, for making of this little volume of Physicke. Considering that my pretence is for an vtilitie and a Commonwealth. And this not onelie, but also I doe it for no detriment, but for a preferment of your laudable Science, that euerie man should esteeme, repute, and regarde the excellent facultie. And also you to bee extolled and highlie preferred, that hath and dooth studie, practise and labour this saide Archane Science, to the which none inartious persons, can nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and manie the which doth think themselues wise (the which in this facultie be fooles indeed) will enterprise to smatter, &c. Was there euer seene from a learned man a more preposterous & confused kind of writting, farced with so many and such odde coyned tearmes in so little vttering? But surely, the man did it of a great conceite, for as appeareth by the course of all his Epistle following, his wittes were so pestered with an angrie mislike of the bad demeanor of some vnlearned vsers of his science (as he thought with himselfe) that euerie botcher should not be able to vent him, but hee should bee a man of some reach at least that should finde him. Neuertheless howe wise so euer stood his imaginations: this one thing doe I knowe, that diuerse to whome I haue shewed the booke haue verie heartilie laughed in perusing the parts of his writting. For these egregious, eximious, vrbanitie, and exasperate, although the wordes be in some sort tollerable, yet because anie of them are amongst vs verie rarelie vsed, and in this writting two of them especially very vnproperly placed, the maner thereof soundeth (in mine opinion) nothing pleasant. Insomuch as exasperate is properly to set him in a farther rage, that is alreadie furiously bent in a thing, and besides, by the action of another man then himselfe who as it were of a resolute will and meaning, would goe about to procure it, so that it maie be well saide, hee did exasperate his furies

A ridiculous maner of writing.

Vrbanitie and exasperate vnproperlie placed.

furies the more, by inducing such a speach, or such an acte: but it cannot bee so properlie deliuered to saie, exasperate not your selfe for such a thing, especiallie when I am not therewith so much as in anie mislike alreadie, which no man canne at anie time bee, without he first knowe an occasion: your Vrbanitie likewise being deriued of the Latine worde Vrbanus, which is ciuile, courteous, gentle, modest, or well ruled, as men commonlie are in Cities and places of good gouernement, whereof that worde taketh his originall, the worde is not common amongst vs, nor so apt to the sense as if hee had saide, your curtesie, your modestie, and so it might run thus, Let not your curtesies be agreeued against me, or, Let it not be offensiue to your modesty, that for the benefite of a great manie, I haue published this volume of Physicke. The grounde was verie good, for his intendment was, that the cause belonged to a common wealth, wherein if anie particular commoditie seemed to be lessened, wise men and such as were more studious of their Countries good, then of their owne peculiar gaine, ought not to be offended. Then saith he: And this not only, but also I doe it for no detriment, &c. What confused deliuerance is this? How much more orderlie thus, which soundeth also more to his meaning. And this also respected, in that I doe it not for anie detriment vnto you, but for a preferment of your laudable science. Then his comming in with arcane science, inartious fooles and insipient persons, had it not beene lesse improper, if hee had saide profounde science, and vnskilfull or vnlearned, for inartious, and to haue contented himselfe with his fooles, without adding to the same insipient persons. Lastlie he proceedeth: And many the which dooth thinke themselues wise (the which in this facultie are fooles indeede) will enterprise, &c. Here is the which and the which, a phrase neuer with vs accustomed, nor with anie good writer in his time (which was not manie yeares since) the sence whereof might in this sort more plainelie bee deliuered. And many who in their owne opinion doe seeme verie wise (but therein are in truth verie fooles) will enterprise, &c. But of this ynough, for that I thinke it nowe high time to proceed to the rest, these two examples being sufficient to admonish the learner, of the congruitie of his speaches and sentences, with good phrases that bee most agreeing to the meaning, and not improperlie, to be deliuered,

whereby he shall auoid the like errour, and absurditie in conueiance hereby expressed, and already so much reprehended.

Of the habite and parts of an Epistle, *Cap.* 3.

Character of an Epistle generall.

Seeing an Epistle hath chiefly his definition hereof, in that it is tearmed the familiar and mutuall talke of one absent friende to another: it seemeth the Character thereof, shoulde according thereunto bee simple, plaine, and of the lowest and meanest stile, vtterlie deuoid of anie shadow of hie and loftie speaches: yet nevertheless, for so much as in the argument of a great manie of them (whose seuerall distinctions hereafter shall appeare) is required (as I said before) a more high and loftie deliuerance, partaking manie waies with that kinde accustomed in Orations, and is therefore accordinglie to be necessarilie furnished with the pointes thereunto incident: we will for the present, sort all kinde of Epistles onelie into these two maner of differences, the one part whereof shall be said to be generall, and the other speciall. Under this title of generall shall bee comprehended all such, as either for fashions sake, custome, dutie, curtesie, or other familiaritie do ordinarilie passe from one part to another, rather of a pleasant conceit, or some other more district or seuere motion, then of anie extraordinarie cause, forme, or substance in either of them contained. Such are those as whome either long acquaintance, or ancient familiaritie, haue caused enterchangeablie to haue performed: or fatherly reuerence, and seruile dutie haue bound, by graue authoritie ouer children, kindred or seruants, accustomablie to be continued. These, for the common and ordinarie matter in euerie of them vsed, being vtterly exempt from anie waight or grauitie at all, are rightlie tearmed by the name of familiar letters. They nowe that be speciall are such, the matter of whome (as I said before) doe admit both higher stile, and more orderlie deliuerance, according to the waight of the argument, in anie of them to bee handled: and for this cause are tearmed speciall, as bearing in them a resolute purpose and intendment seriouslie to discourse vpon, to answere, mittigate or auoid any certain matter or causes, importing the present affairs

Epistles distinguished into generall and speciall.

Letters generall are familiar

Letters special.

where

whereupon the direction is framed. Of them also are certaine diuisions, learnedly by skilfull Authours, that heretofore haue beene distinguished, the titles whereof I doe omit, in another place then this more oppoztune to be hereafter remembzed. These as they are from the others manie waies estranged in their seuerall argumentes: so vnto the conueiance and expzessing of their causes appertaineth both other ozder, and diuers partes in them (then in the residue) more fullie to be considered. In whose composition, that there maie be a platforme gathered of a more certaine pzoceeding, we wil as others haue thought meet, distinguish their seuerall parts as they fall out to be bozrowed in an ozation. Difference of stile.

In such kind therefoze of Epistles, rightly and with good skil to be handled, the learner shal vnderstand, that there are three things, by meanes whereof, foz the needfull expzessing and ozderlie deliuerie of anie matter whatsoeuer, he must of necessitie be furnished. Inuention first, wherein plentifullie is searched and considered, what kind of matter, how much varietie of sentences, what sozts of figures, how many similitudes, what appzobations, diminutions, insinuations and circumstances are pzesentlie needfull, oz furthering to the matter in handling. Then, Disposition, whereby is ozderlie, cunninglie, and perfectlie laide downe and disposed, euerie matter and cause in his due ozder, pzopoztion and place. Thirdlie, Eloquution, whose efficacie in speaches, neate, pure and elegant, is in the other Chapter vnder aptnes of words sufficientlie alreadie described. The first and the last of these three, as they are greatlie put forwarde by nature, which in some being farre more curious of imitation and studie of the best, then in other some, whose will and conceit alike, doe (by a verie instinct) affect and couet far more baser purposes: so besides the furtherance continuallie atchieued by often vse of reading, shall herein be greatlie holpen, in that for the selfe same purpose, and to the intent the learner maie aswell in his natiue tongue, know the right vse of figures and Tropes heretofore neuer by him vnderstoode, as also discerne and vse them, out of others and in his own writings. I haue at the latter end of this booke, gathered together all such Figures, Schemes and Tropes hereunto needfull and conuenient, and there haue by sundrie familiar examples expzessed their vses and seuerall effects. In diligent conceit and aduerting whereof, Inuention. Disposition. Eloquution. Helps to Inuention and Eloquution.

the vse vnto the practiser shall in short time bee founde greatlie auaileable, by the benefit thereby attained.

Stile of Epistles.

Holy in as much as Eloquution is annexed vnto the stile, which euermore is also tied to the argument and substance of euerie Epistle: it is to be regarded what stile maie generallie bee deemed meetest for the common habit, wherein each of them maie ordinarilie be published. In the recording whereof, we do find three sorts, especiallie in all kinds of writing and speaking, to haue bene generallie commended. *Sublime*, the highest and stateliest maner, and loftiest deliuerance of anie thing that maie bee, expressing the heroicall and mightie actions of Kinges, Princes, and other honourable personages, the stile whereof is said to be tragicall swelling in choice, and those the most haughtiest learnings, commended, described, amplified and preferred also by Orators, which manie excellent Figures and places of Rhetorique. *Humile*, the lowest comicall, and most simple of all others, the matter whereof is the meanest subiect of anie argument that maie be, entermedling in common causes, aduertisements and mutuall affectes of euerie one, the stile whereof sweepeth euen the very grounde it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and maners, the same is solely frequented, in which neuertheles is *Sua faceties et elegantia quadam*, his certaine kind of elegancie, pleasant and neat conueiance, not altogether to be sequestred from that kinde of deliuerance. *Mediocre*, a meane betwixt high and lowe, vehement and slender, too much and too little, as we saie, in which are expressed histories, Declamations, Comentaries, and other intermingled actions, not of anie in particular, but of all ingenerall, this stile of all others maie be adapted vnto these speciall kinds of Epistles.

Sublime.

Humile.

Mediocre.

Skilfull vse of writing.

Thus then it followeth, that whether we write familiarlie, or waighteilie, we must endeuour as neere as maie bee that each be performed skilfullie, for that to neither of them maie want learning, without the knowledge whereof, what ornament can there be at all of this expected elegancie? The particularities whereof included in these two titles Inuention and Eloquution, both Nature and Skill do put forward as we daily see by a double instruction. This therfore sufficing for those twain, let vs see what parts are supplied in an Epistle, succeeding in the other also, and ayding

Parts of an Epistle.

to

to Disposition. The first place is Exordium, a beginning or induction to the matter to be written of, which is not alwayes after one sort or fashion, but in diuerse maners: as sometimes by preamble, wherein either for our selues, or the cause we write of, or in respect of him, for or to whom we write, wee studie to win fauor or allowance of the matter, sometimes by insinuation, wherin couertly, either in respect that the matter requireth long debatement or that mislike may bee already grounded in him to whom we direct our letters, we seeke by cunning reasons to shewe that the case so requiring is tollerable: or in the other, that rather equity then selfe opinion must and ought chiefly to be weighed. Sometimes by a similitude, wherein by manifesting the like of that we take in hand to haue bene commended, tollerated, or equally censured, wee intend the same, or lesse force in our selues, at their hands to bee borne withall or accepted, and diuerse other wayes besides, as in the Epistles following shall be tendred. Then Narratio, or Propositio, each serning to one effect, wherein is declared or proponed, in the one by plaine tearmes, in the other by inference, or comparison, the verie substance of the matter whatsoeuer to be handled. Then Confirmatio, wherein are amplified or suggested many reasons, for the aggrauating or proof of any matter in question. After Confutatio, whereby is diminished, disproued or auoided, whatsoeuer to bee supposed, obiected or aggrauated. Lastlie, Peroratio, in which after a briefe recapitulation of that which hath beene urged, the occasions thereof are immediatelie concluded. These are not altogither at all times vsed, but some or the most of them as occasion serueth, either admitted or reiected: besides which, others also are sometimes remembred. The vse whereof as in sundrie Epistles they may be deemed necessarie, shall in their seuerall examples hereafter perused, appeare more euidentlie and largely.

Exordium.

Narratio, & Propositio.

Confirmatio.

Confutatio.

Peroratio.

Of certaine contents generally incident to all maner of Epistles. *Chap 4.*

IN writing of Epistles, four especiall contents are alwaies continuallie incident. The manner of Salutation, an order of taking leaue or farewell, the Subscription, and the outwarde direction. Salutations of auncient time were

woont to bee fixed, *Quasi omen fauſtum*, a ſigne or inuiting to good hap, in the front or vpper part of the letter; ſo did the auncient Romanes, and in like manner after their examples do at this daie ſome other nations. But ſeldome or neuer (eſpeciallie of the learned and moſt curious writers) is the ſame in our Engliſh directions, at any time accuſtomed. Onelie this, where letters are directed from one or more of the Councell to an inferiour Magiſtrate or perſon, or from ſome noble man to ſuch, whom hee intertaineth not in any eſtate of societie or equall familiaritie, the maner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightlie in the beginning of the Letter, and cuſtomablie is deliuered in this forme. After our heartie commendations vnto your L. if it bee from a number of the Counſell to a Noble man, or otherwiſe in the ſingular number vnto an inferiour perſon, as thus. After my heartie commendations vnto you. But otherwiſe writing ſeriouſlie to anie man, the greeting if it be to one far our better is turned, to an acknowledgment of ſome kind of dutie, or reuerent account, and that moſt commonly at the end of the Letter, which likewiſe in equalitie falleth out in ſuch place to be mentioned. And being in familiarities is to no place tied, but beginning, middle, or ending of the Letter, all is one, as ſeemeth moſt conſonant to the vaine & diſpoſition of the partie, and theſe alſo at all times not deliuered in the ſelfe worde of greeting or commendations, but by diuerſe Epithets, and fine conueiances, as falleth out to the matter of the Epiſtle, and the conditions of the partie to be handled. This being at the end of the Letter, there ſhall immediatelie follow the order of farewell, which ioyning ſo hard thereupon as it doth, wee will put them both in one example of wordes and Epithets, together with the ſubſcriptions, for the eaſier inſtruction of the learner, and his better remembrance, referring the notes of eueric of them to their places, where afterwards they are vſed in their ſeuerall Letters.

Maner of ſalutations.

Epithets.

Diuerſe orders of greetings, farewels and ſubſcriptions, *Cap. 5.*

Acknow-

Greetings of humilitie or acknowledgment of dutie.

Acknowledging my selfe deerelie bounde vnto your L. for manie sundrie fauours: I doe remaine in all humble reuerence. Finding my selfe manie waies beholding vnto your exceeding courtesies, I ende. Remembring howe much I am indebted vnto your L. for your sundrie benefites: I conferre the regard thereof to my present imaginations, and doe beseech thereof at your honourable handes an euerlasting continuance. All humble loyaltie and seruice protested vnto your honourable calling, I rest nowe and perpetuallie your L. &c. Fearing in speeches, neuer with sufficiencie to manifest the conceit I haue of your most honourable fauours: I solace my selfe with the remembrance, and humblie leaue your L. to your woonted perseuerance. Praying the Almightie to haue your L. euermore in his gratious protection, I humblie take my leaue. Your worship in this, besides manie other occasions hauing perpetuallie bound mee, how can I but rest such, as you haue expected and shall euer find me. Eftsoones recording my bounden seruice vnto your worship and my good Ladie, I remaine as euer before. Not forgetting howe manie waies I am charged, in dutifull remembrance towards you, I rest as I haue protested. More grieued at my mischap and disabilitie, then wanting either will or liking to doe seruice vnto you: I affie my selfe euermore vpon the acceptance of your woonted curtesie, and humblie therewithall do take my leaue: Commending the safetie and good estate of your worship to the Almighties protection, I rest in all dutifull regard to the same. Rather desirous to shewe my selfe thankful, then otherwise able in like sort to giue you any requital, I continue, &c. Binding my self by all possible indeuors, neuer to be freed from the charge of so exceeding benefites, I wish I might as I would, be vnto you in deerie deed, &c. Wishing vnto you and yours, as much happinesse, as my selfe am clogged with carefulnesse, I surcease. Desiring vnto you no worse successe in these and all other your laudable endeuors, then my selfe haue eftsoones craued in performance of my chiefest trauels, I recommend you to the tuition of the Almightie. Not forgetting our accustomed greetings and interchangeable welwishings, my hastie Letter taketh

Greetings familiar.

ende. Weighing howe much you are alreadie busied, and not willing to keepe you further occupied, I ende my long and tedious discourse, beeing in nothing exempted from wonted salutations, and accustomed kind of greetings. Thinke not though my haste be such, but that I remember (notwithstanding all this brevitie) how greatlie I stand charged both to you and yours, to whome, and all the rest to you knowne I eftsones commend me. Reioycing not a little at the health of you and all other our friends, I hartily bid you fare well. Reioicing my self on your wel-wishing, and the hope I haue to be returned in safetie I commend my hap to fortune, and our gouernement to the Almightie. Rendring vnto you as manie thankes, as I conceiued comfort of your good intreatings, I leaue to detaine you. Omitting what else to bee amplified in these or anie other occasions I expect your happie returne, and in hope thereof doe bid you farewell. Knowing howe well I loue you, the lesse ceremonies I néede to vse in greeting you, onlie you shall remember to your parents in most hartie maner to commend mee. Salute I praie you your friendes in my name, and thinke in my best and serious wishes I neuer forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here do most hartilie greete you. Forget not in what sort I haue heretofore receiued you, and thinke in the selfe same maner I do still intertaine you. My greetings to our friend R. let not bee vnremembred, and deeme that in all my vowes I haue (vnto you all) most heartilie wished. I had almost let slip my commendations vnto your brother, which for anie thing I would not had bene forgotten, vpon whom, as of greatest choice, I will make my reposing.

The liking I haue to M. maketh mee here to remember him whose good demeanour as your own, I haue in chiefest reckoning. My greetings and paper haue all one ende together, onelie our friendship indissoluble can neuer be forgotten.

Thinke how exceedinglie I haue alwaies well wished vnto you, and accordinglie thereunto measure the rest of mine affections towards you. Haste compelleth mee to ende sooner than I would, wherin notwithstanding I can neuer omit sufficientlie to greete you, eftsones recognizing as behoueth, your especall good liking towards me, &c.

Innumer-

Innumerable of these and such like might be imagined both in greetings and farewels, the course whereof beeing furnished with such varietie as it is, I haue left the residue vnto the conceit of the learner, accounting the plentie herein set down, for anie studious follower to be alreadie sufficient.

And now to the Subscriptions, the diuersities whereof are (as best they may be allotted in sence) to either of these to bee placed, forwarned alwaies vnto the vnskilfull herein, that writing to anie person of account, by howe much the more excellent hee is in calling from him in whose behalfe the Letter is framed, by so much the lower, shall the subscription thereunto belonging, in any wise be placed. Subscriptions.

And if the state of honour of him to whome the Letter shall be directed doe require so much, the verie lowest margent of paper shall do no more but beare it, so be it the space bee seemelie for the naime, and the rome fairre inough to comprehend it, which Subscriptions in all sortes to be handled shall passe in this or the like order or substance.

Your L. most deuoted and loyallie affected. Your Honours most assured in whatsoeuer seruices. Your L. in whatsoeuer to be commanded. The most affectionate vnto your L. of all others. Hee that hath vowed to liue and die in your Honourable seruice. Your L. most faithfull and obedient Sonne. Your La. louing and obedient Daughter. Who but by your L. is onelie to be commaunded. Whose heart is your Honours, and his life by your L. to be disposed. He that liueth not but for your worship, and to doe you seruice. Whose regard stretcheth vnto your Worship more then vnto anie others. He that vnto your worship hath vowed to become most assured. Whome none haue euer bound so much, as the deserts of your L. Your L. in all humblenes. Your Honours euer to be commaunded. At your worships command. Your La. most bounden and affectionate. At your honourable direction. Alwaies attendant vpon your L. pleasure. Your worships in all good account. Yours euer louing and most assured. To none so much as your selfe. Hee that in all accounts tendereth your welfare. Whome by your onelie curtesie you haue conuinced. The same which I accept from you, and not otherwise. Such as I am, or as you wish to finde me. He that in his liuing is onlie yours. Maner and varietie of subscriptions.

Whom

Whome you haue euer knowne, but neuer prooued. Whose liking onelie accounteth of your worthinesse. Such as you haue euer founde me, and not otherwise. Yours in what soeuer to bee imployed. More chary of your welfare, then carefull of himselfe. Yours as you like to haue me. Yours faithfull and euer assured. Yours or not his owne. He who found you, but neuer knew you. He that once fauoured you, but sithence hath vowed neuer to regarde you. Whose liking by your ingratitude hath beene quenched. In whose account you once were, but now abandoned. Who once wished to loue, but could neuer hate thee. Whom thy deserts haue made an enemie. Whom hereby you may win, (if you list) for euer to become a friend. To each one louing, but to the most charie. Whose heart shall faile in any thing, sooner then in conceit towardes thee. Hee, whose in loialtie thou didst protest to be. Who liueth not but to pursue thee. Who euer loued on, but neuer loued thee. The same as you left me. Such as you saw when you departed from me. The same and none other, which I haue euer seemed to be. Whose worde hath bounde him, and faith shall assure him. Yours most affectionate. Yours deuoted till death. Yours while life swaieth within me. Yours as far forth as anie others, &c. with manie other applications, whose Epithets are infinite, and rather vpon the cause suggested then otherwise, to bee euermore added, altered, or conceiued. These and the others may only suffice for the present purpose, referring what else to be expected, to the regarde of a more curious or delicate inuention.

Acknowledgemẽt of duty in the Exordium.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of dutie, mentioned in the beginning of the greetings and farewels, is in diuers Letters expressed in the foremost part, and the Exordium thereupon framed: (for that the same in truth is one of the parts thereunto belonging effected in the person or condition of him to whom we write) which to doe, if in his writing also the same maie be deemed necessarie, he maie then vse some other order of farewell or taking leaue, either by imitation of others, or if hee thinke meete, what herein else prescribed, consonant and agreeing to the state and reputation of the same partie to whome hee writeth. Now then shall followe the directions, which on the out-

side

side of euerie Letter (the same being made vp and sealed) are alwaies fired, and commonlie are termed by the name of Superscriptions

Of Superscriptions and Directions. *Cap.6.*

Among the auncient Romanes, when learning first grewe vnto skilfull perfection, and men first deuised excellentlie to write, then there began to be extant in memorie, diuers formes of writing immediatlie, by the name and title of Epistles, to be published to the posterity. In the directions whereof, animated as I thinke with the vertues of their parents, and accounting it (as in truth it was then so reputed) to be a great honour vnto them, to be intituled with the name of the principall author of their families, they sought no farther stile of magnificence, but (were his parentage neuer so stately or honorable) being therewith contented, did onlie vpon such regard intitle their direations. For who that hath bin but ordinarilie acquainted with the histories of their actes, but knoweth and hath read, with what reuerence, those times (greedy of vertue,) entertained the honorable desertes of such, as for the common-wealth and publike aduancement of the state, had either aduenturouslie hazarded, or couragiouslie lost a fraile, vncertaine, or transitorie life, to the intent to purchase vnto their country quiet, honour, or victorie, and to themselues and posteritie, eternized fame and euer flourishing glorie. Neither was their country vnkind vnto them herein, which for their sakes, and for the reuerend regarde of their vertues, haue compensed the loue which to their parents they could not shewe, to their children and succession in manie degrées after them. Superscriptions and directions of the Romanes.

Such were the families of the Gracchi, Fabij, Cornelij, Hortentij, Horatij, Metelli, Amilij, Scipiones and Fabritij. Whereby I coniecture that the custome hereof, by such emulation adorned, became afterwards a dignitie, and so succéded in honour to euerie posteritie.

These Romans therefore, vsed onlie, in the front of their letters to write first their owne names, titles adoptiue, and surnames,

after that, his to whom they wrote, and lastlie their salutation or maner of greetings: giuing also like additions vnto the other as to him belonged, whether it were by familie, office, or some other dignitie. And this was the forme. M. T. Cicero. M. Varoni. Sal. dicit, or C. Cæsar: Cornelio Balbo salutem dicit. But that custome according to the antiquity of the time, is long since worne out, and these daies and seasons haue induced vnto vs for euerie estate of calling, a more statelie reuerence according to the dignitie and worthines of the same.

The reuerend maiesty of Emperours, Kings and Princes, being aduãced with a more excellency and supreame magnificence. The names of Dukes, Marquises, Earles, barons and other magistrates, with more solemne and honourable titles.

Diuersity of Estates.

The offices of estate and places most noble, amplified with larger honours, and names accordant to their seuerall dignities.

And albeit few are the number, that herein shall be occasioned to occupy their pen, but (knoweth or almost euerie daie) maie vnderstand the formall application of euerie personages honour or worship: yet in so much as all sortes are not perfectlie skilled, nor euerie man lineth in place so conuenient to vnderstand it, and that it hath beene parcell of a prescribed order so to doe, by those that haue written the like methode, I will set downe so manie examples of estates for directions, as to the matter and purpose herof maie be adiudged conuenient, beginning from the highest that are or haue beene latelie accustomed in our common wealth (the soueraign Maiestie excepted) vnto the meaner and most ordinary vsed, and in present practise amongst vs. And first, with the dignitie of Archbishop, to whom in this sort we frame our direction.

Directions to an Archbishop Bishop: Duke.

To the most reuerend Father in God, the L. Archbishop of Canturburie, or York, Primate of England, and Metropolitane his verie good grace. To the right reuerende Father in God, and my verie good Lorde, the L. Bishop of London. To the high and mightie Prince. T. Duke of B. his most noble grace. To the right honourable and my especiall good L. the Lorde Chancellor, or Lord high Treasurer of England. To the right Honorable the Lorde Marquese of W. To the right Honourable the Earle of E. Lorde Lieutenant for her maiestie in the, &c. To the right Honourable the Earle of H. Lorde President of her

L. Chancellor. L. Treasurer. Earles and in office.

Ma-

Maiesties most honorable Councell established in the North. To the right Honorable, and my singular good L. the lorde B. one of the lords of her highnes most honourable priuy Councell. To the right honorable sir W. Y. knight, Chancellour of the Exchequer, and of her Maiesties most honorable priuy Councel. To the right honorable and my singular good Lord and father, or ladie mother, the Earle or Countesse of P. To the right honourable and my verie good ladie, the ladie A. Countesse of W. To the most noble ladie and Paragon of all vertue, the ladie Y. Y. To the right vertuous ladie endued with all singularitie, the ladie F. D. To the most noble and towardlie yong Gentleman G. T. esquire, if hee be a noble mans sonne vnder the degrée of a Baron. To the right honourable sir W. S. knight, L Maior of the citie of L. To the right worshipfull W. L. esquire, one of the Iudges of her Maiesties court of common Pleas. To the right worshipfull and my singular good ladie mother, the ladie D. Y. To my verie good father, W C. Marchant of the citie of B. To the right worshipfull his especiall good maister, Y. K. Marchant and Alderman of L. To my seruant K. D. at C. &c.

Lords knights of the priuie councell.

Other examples besides these were nedelesse to set downe, for that if any alteration at all happen herein, it is by reason of familiaritie, addition of offices, or change of titles. Onlie let herewith be noted, that when Letters doe passe from some number of the Counsell, or from any Lord of the same, to a noble man or knight, these directions of honour and worship are seldome vsed. But rather thus. To our verie good L. sir W. K. knight, lord Deputie of Ireland. To our verie good L. the L. Maior of the citie of L. and to our verie louing friends W. C. and K. P. Aldermen of the same. To my verie good lord, the L. T. Y. To my verie louing friend, sir. T. P. knight. To our verie louing friends sir K. S. knight, *Custos rotulorum* [of her Maiesties Comt. of B. and K. W. and S. P. esquires, Iustices of peace of the same Shire. The like directions also are vsed of an Earle, to any of these estates to him inferiour in calling, and of a Baron to a Iustice of peace, but commonlie they will adde the title of worship.

The diuisions of Letters and vnder what titles all sortes of Epistles are contained. *Cap.7.*

ALbeit the diuersitie of Epistles are (as I saide before) as manifold as are the sundrie occurrents, or rather imaginations of mens fantasies: yet for so much as it seemeth pertinent vnto this Method to induce their varieties vnto some particular titles, by such meanes the rather to bring the learner into a speciall forme, whereby for his necessitie or present turne to applie the same. I haue thought good in imitation of the best and most learned iudgements of our time, to drawe the sundrie parts thereof, vnder foure especiall heads, that is to saie: Demonstratiue, Deliberatiue, Iudiciall, and Familiar Letters. And howbeit the rules prescribed vnto either of these, maie vnder their seuerall heads séeme to be particularlie allotted, yet are they in nature so nerelie conioyned togither, as hardlie shall you in anie of the first three fall into their particular distinctions, but lightlie in one sort or other, you shall run into the natures of the others.

For proofe whereof, and this to open more plainlie, let vs first lay downe their properties in seuerall, and then sée by association each with other how nérlie they do participate in their qualities. You shall then vnderstande that this Demonstratiue kinde, hath the name of a declaration, deliuerie or shewing of some one thing or other, the distinctions of the Epistles thereunder contained, are Descriptorie, in which bee described the manners and conuersations of men, all vertues, vices and qualities both of bodie and mind. Honorable chalenges, combats, entertainmēts, attempts, orders of common weales, gouernments, and estates, countries, cities, hilles, valleies, fields, prospects, buildings and walkes, with their pleasures and situations. Laudatorie, wherein is specially praysed anie thing, and Vituperatorie, in which is misliked or condemned whatsoeuer maie be thought worthie either to bee abhorred or dispraysed.

The Deliberatiue is so named, of the large comprehension it hath of sundry causes and matters, being not almost tied to any particular occasion or purpose: His distinctions are Hortatorie, and Dehortatorie: Swasorie and Disswasorie, not much vnlike

toge-

together in their orders and properties: the natures of the first being to exhort, counsell, aduise, or perswade to anie thing, of the other, to withdraw, dissuade or reduce to another meaning. Conciliatorie, which serueth in acquiring of friendship of acquaintance. Reconciliatorie, in reconcilement of kinred, friends, or other persons. Petitorie, in suing for, or craning of anie thing. Commendatorie, in preferring the seruices, persons or good qualities, of anie one. Consolatorie, in comforting at times of troubles, sorrowe, or mishaps. Monitorie, in forewarning, admonishing, or counselling from mischiefs. Reprehensorie, in reprehending or correcting of errours and behauiours. Amatorie, in matters of louing.

The Iudiciall is so called, in that it comprehendeth matters lawfull, vnlawfull, or questionable to be handled: The distinctions thereof are, Accusatorie, containing matter of accusation. Excusatorie, which is occupied in excusing. Expostulatorie, in reasoning of causes. Purgatorie, in clearing or auoydance of thinges charged. Defensorie, in defence of the action. Exprobatorie, in reproching or obtruding of benefites vpon cause of vnthankfulnes. Deprecatorie, in praying of pardon of a thing committed, and Inuectiue, inueighing agaynst ill natures, qualities, occasions or persons.

Now the distinctions of these heades being thus laide open by particular titles, we will see how neere in writing they concurre or fall in, each with others. True is it, (as shall be seene in some examples hereafter following) that touching the first head beeing Demonstratiue, it sometimes falleth out in causes of aduertisement, or relation of thinges made, that the title Descriptorie is manie times meerlie in it selfe handled, without entring into anie other particular addition or occasion, but in the other titles of Laudatorie and Vituperatorie, not so. For how can I either praise or discommend anie thing, without falling into a Description of those persons, things or qualities, which I disallow or commend. Againe, for the Deliberatiue kinde in Hortatorie, Dehortatorie, Swasorie and Dissuasorie, Commendatorie, Monitorie or Reprehensorie, how can I exhort, counsell, aduise, withdraw, commend, admonish or reprehende, if therein I set not forth what is worthie or vnāt, what to be praysed, esteemed, disallowed, or eschued: which can not bee, without of necessitie I fall into the partes

Descriptorie, Laudatorie and Vituperatorie. Likewise in matters Consolatorie, Conciliatorie & Reconciliatorie, howe I maie comfort seeke friends, or reconcile, if the parties Hortatorie and Swasorie, be absent. So also for the iudiciall, if either I accuse, excuse, expostulate, defende, reproach, intreate, or inueigh, it must be done with the laying out of vices, and aduauncement of vertues, in manifesting what is good, and setting forth what is euill, neither of which, can be without matter Descriptorie, Laudatorie, and Vituperatorie. By all which it appeareth, that (howbeit these seuerall titles stand thus diuided) yet are the matters of the same diuersitie wrapped togither, and the precepts seruing to the one, must of necessitie by a like conueyance be drawne into an obseruation with the other: notwithstanding for ease of the learner, and to the end he may with more readines find out what best fitteth and beseemeth the cause hee hath in handling, they bee thus drawne forth as you see into so many particular distinctions.

Touching nowe our Familiar Letters, they also are to bee drawne vnder their seuerall titles, as Narratorie, and Nunciatorie, somewhat falling into the demonstratiue kind before remembred, wherein wee expresse and declare to those farre from vs, the matters or newes presentlie in hand amongst vs: Gratulatorie, wherein wee reioyce each with others of the good happes of fortune betiding vs. Remuneratorie, being a gratefull relation of curtesies, benefites or good turnes receiued. Iocatorie, wherewith by a pleasant and sweete kinde of deliuerie of some pretie conceit or iest, the minde is recreated. Obiurgatorie, in which wee rebuke the ill demeanours of our children, seruants, kindred, or acquaintance. Mandatorie, whereby wee commit expresse our affaires to such as we haue authoritie, either to commaunde or intreate to be dispatched. To these and the others before mentioned are manie Epistles Responsorie, the titles whereof cannot be certaine, but examples and occasions plentifull: all which I referre to their peculiar places each one, as they are suted forth to be in their kindes deliuered. And now will we passe vnto the order hereafter to bee obserued, in deliuerie of Examples, accordant vnto the seuerall titles of all these forenamed Epistles, and first of Epistles Descriptorie.

Of Epistles meerely Descriptory and the parts thereof. *Chap. 8.*

FOrsomuch as in Descriptions, are (as I saide before) onelie declared and set foorth at large, the maner, order, state, gouernment, proportion goodnesse or value of anie thing: the Epistles consisting solie thereof, be commonlie without addition at all, either of praise or mislike, or anie other intendment, in respect whereof they might in anie one iote varie from that title of Descriptorie. The force hereof besides the Exordium, comprehendeth chieflie a narration, throughout, in which is contained (by laying out the seuerall parts thereof) a perfect and plain demonstration or description of any thing: In these sortes of Epistles, the excellency of the writer, and painter concurreth in one, who the more that each of them studieth by perfection, to touch al things to the quick, by so much the more neerer doe they both aspire to that exquisit kind of cunning, that in each of these differences, is absolutely to be required. The curious painter in drawing a perfect peece of Lantskip, presenteth many things vnto the eie, the conceit whereof is marueilous: for with great admiration we do there seeme to behold, the most pleasant and goodlie vallies: Woods hie and decked with statelie trées (some tops whereof the wind seemeth to wreath and turne at one side) then goodly riuers, hie waies and walkes, large situate & high climing hils and mountains, far prospects of Cities, steeples, and Towers, ships sayling on seas, and waues blown vp aloft, the element clere, faire and temperate, with some shining beames shadowing and spreading ouer all these, wherein seemeth the delight so rare, and climate so perfect, as verie desire prouoketh a man to gaze of it, as a thing in present life, and most certaine vieiwe. And do I praie you, our excellent writers degenerate at all from anie part of these? Doeth not the learned Cosmographer in acquainting vs with the vnknowne delights, scituation, plenty and riches of Countries which we neuer sawe, nor happilie maie euer approch vnto, rauish vs oftentimes, and bring in contempt the pleasures of our owne soyle: and manie times a huge woonder, of

Parts in Epistle Descriptory.

Comparison of the writer and painter.

Painter.

Writer.

Ptolomy and other writers, *de situ orbis.*

of the vnheard secrets neuer before reported of, the incredible operations of diuers thinges, and state so high and magnificent, such as the verie description and liuelie deliuery thereof, maketh vs beleeue that our eies do almost witnes the same, and that our verie sences are partakers of euerie delicacie in them contained. But omitting the wight hereof, consisting in these worlds of such strange accompt, with that fine inuention doeth Virgil manie times in his Aeneidos, and with howe much varietie describe vnto vs the tides of the morning? Howe greatlie in his first booke doth he amuse the reader, with the lamentable shipwracke, and euen then (as it were) appearing surges, and intollerable turmoils vpon the sea happening to Aeneas? What darknesse, what tempestes, what rising and deepest fall of waues againe, what winds, what mingling of heauen and earth together doth hee there relate? Then after, his arriuall on shore and presenting to Queene Dido, howe is the destruction of Troy in the person of Aeneas to her described? In the fourth booke likewise, what an excellent description maketh he of Fame? How he sheweth the banquet by the Queene to Aeneas made, and how liuelie is the state and magnificence thereof deliuered? Innumerable of these, both from him and the Transformed shapes of Ouid coulde I here recorde, the excellencie of each being such, as by the forceable vtterance thereof breedeth as great delight as astonishment vnto the curious searcher of the same. And in as much as I haue vndertaken to conduct the learner by example, howe to behaue himselfe in some sort herein, we will proceed with our Epistles Descriptory, the first whereof following, maie seeme to bee sent from a traueller to a friend of his in England, the mater whereof ensueth.

Virgil in his Aenidos.

Ouidij Metamorphoseos.

Example.

An example of a latter Descriptory, wherein is particularly *described an ancient City, by laying down the seuerall parts thereof.*

Exordium Of a charge giuen, and promise made.

MY good Vncle, the remembrance of your charge giuen me, & my promise to you made at my departure out of *England*, bindeth me (at my nowe being in quiet, and with good leasure seded in *Germany*) that I should returne vnto you againe, my

my accustomed and dutifull regard, in sort as I haue euer endeuoured my selfe to do vnto you. It may then please you, that remaining with my L. the Duke but a fewe daies at *Geneua*, wee hasted thence to a Citie, called *Noremberge*, being imperiall, scituate in the high partes of *Germany*, where sithence wee haue almost continually remained. And albeit I could somewhat write vnto you of our passages through diuers places of the Country, yet insomuch as there is no part thereof so memorable as this citie wherein we now remaine, the description thereof at this present may solie content you. The Citie therefore, as it seemeth is most ancient, andas many doe suppose and affirme, at that time when the Country was first in subiection to the Empire of *Rome*, was builded by *Nero* the Emperour, and of him taketh his name, as *Noremberghe*, in signification *Neros berghe*, and so much the rather doth it appeare, by sundry auncient monumentes therein yet remaining. The Citie (besides that it is situate in a most delicate and pleasant soyle, wooded and watered most plentifully on euerie side, with goodlie Trees, faire and delicate Riuers and springes,) is both of great strength in the walles of the same, and plentifully builded with high and statelie Towers on euerie part. The edificies of the Citie are rare, and of most sumptuous and statelie appearaunce, insomuch that there is no one house in any rowe that exceedeth another in height, but all of them builded leuell, by a verie Geometricall proportion. The insides are not more polished with riches and ornamentes of great beauty, then the outsides with brauerie, the verie fronts of all which, aswell of rich as poore, are most curiously embossed in a hard kinde of substance (such I thinke as is our plaster of Paris) with artificiall and liuely pictures, conteining histories of diuers memorable, and strange effectes, and that with such wonderfull excellency, as any waies may bee conceiued. The cost hereof is continually maintayned, repaired, enlarged, and preserued, by a generall contribution of the most worthy and honourable of the Citie. Besides, the colours so fresh, so braue, and delicate laide in oyle, for defence against weather, wherewith they are beautified and set forth, are verie straunge. The streetes are wide, faire, and excellentlie well paued. The stone they vse for the most part is marble, white, gray, and blacke, whereof is great plentie, besides other kindes, which verie wonderfully they cut and square in diuers small proportions

Narratio.

Anciency or originall of the citie.

Scituation.

Buildings.

Deckings.

Streets.

tions artificiallie peinted and shaped. The houses are not high, but backwarde builte, and inwardelie large. This Citie retaineth yet the auncient gouernement of the *Romanes*, for at this instant they haue their *Consuls*, *Tribunes*, *Senators*, *Pretors*, *Quæstors*, *Aediles* and other intercangeable offices, as sometimes had *Rome*, beeing in her greateſt prosperitie. The attire also alike to their dignities of all sortes of honourable personages, accustomed to their callinges. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the selfe same ancient fashion. The constitution of their bodies as wel men as women, are faire, cleare, and of sounde complexion. Frugall in diet and expence, and nothing prodigall. My L. the Duke is here of great sway, and entertained with honorable accompt. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom & al other our friends, in sound and good affection I eftsoones do recommend me. At *Noremberghe* this of, &c.

Gouernment

Habit of the people.

Conclusio

Another example wherein the state of a Countrey is soly described.

Exordium. Of their accustomed friendship.

I Doubt not N. but that thy hart longeth, and mind is yet vnquieted, because of my suddaine departure from thee, and ignorance of my estate and present being, whereof that thy desires may nowe at full be resolued: know my good N. that not hauing beene scarce sixe moneths from thee, I did long since perceiue my selfe to bee out of England, and that it may appeare vnto thee, that I haue iust cause so to say, thou shalt somewhat vnderstande by mee the state of this Countrey. Wee liue heere in a soile delicate I must confesse for the ayre, and pleasant for the situation: with good leasure (I must tell thee) may we here attend our deuotions, as hauing no care wherewith to encumber vs, but the needlesse search of that whereof wee neuer find likelihood to annoy vs. As vncompelled by seuere decrees and interdictions, we limit vnto our selues an abstinence, thou mightst think we do it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great manie then ability to beare them. Our conuer-

Narratio. Pleasant ayre vnfrequented.

In voluntary abstinence.

sation

ſation is with elements, with waters, wtih fieldes, with trees, with valleyes, with hilles, with beaſts, in the generall vſe whereof, wee find nothing elſe but their proper ſhapes. And if by chaunce any other ſorts of creatures do appeare, they are naked ſhapes formed as men and women, fierce, ſauage, wilde, not capable of anie our reaſons, nor we of their ſpeeches. Our foode is rootes, dried fiſhes, berries, and *I* knowe not what other harſh kind of fruits, and ſometime foules, beſides a kind of graine growing in great cods wherby we ſomtimes obtain (though not the naturall) yet ſome vſe of bread, vnlike to that you eat, in taſte, goodnes, or propertie. Our lodgings and places of repoſe are caues, entrenched in the ground, the earth our beds, and clothes our couerings. And theſe alſo hard as they are, enioy wee not in quiet, but being awaited of the naked multitude (whoſe policies inſinuate by nature are farre greater then their ſtrength) wee are faine by much induſtrie to preuent them: into whoſe hands if any of vs doe chaunce to fall, our dead carkaſſes in haſtie morſels are conueied into their intrailes. Hereby iudging of our eſtate, thou mayeſt accordinglie deeme of our pleaſures. The next meſſage that thou ſhalt attend from mee, ſhall bee my ſpeedie returne, the ſeas and windes being not leſſe fauourable then they were at my going forth. Meane while recommend my ſelfe to thy wel-wiſhing, and our ſafeties to God, I ende as thou knoweſt, this of, &c.

Hard feeding.

Ill lodging.

Danger.

An example wherein the death of a nobleman is onelie deſcribed.

THE deceaſe (good Madame) of my Lorde your brother, hath occaſioned vnto your Lad. the ſight of theſe Letters, wherein I haue rather acquited my ſelfe of that whereunto by your honourable commaunde I was enioyned, then anie wayes ſatisfied the griefe that by my ſelfe among manie others, for his loſſe is intirelie conceyued. The manner whereof may pleaſe you nowe to bee informed of, which was thus. On Tueſday beeing the thirteenth of this inſtant, hauing as it then ſeemed vnto his L. and others, beene reaſonablie well recouered from the woonted force of his long conſuming diſeaſe, beeing importuned by the diſpatch of ſome preſent affayres, as otherwiſe to haue

Exordium.

Of the cauſe it ſelfe.

Narratio.

ſome conference with her Maieſtie, hee went from his houſe of B. to the Court, where all that day hee remained, and returned againe at night, not for all this, finding himſelfe at all diſquieted at the leaſt motion of anie the pangs wherewith before time hee had ſo often been vexed. The moſt part of that night hee was verie well repoſed. Towardes morning the next daie, he beganne ſomewhat to be agreeued, but nothing as accuſtomed: in which ſtate the moſt part of that day hee continued. At night againe hauing eaten ſome ſmall pittance to ſupper, towardes nine of the clocke hee beganne moſt vehementlie to bee paſſioned, till which time wee all had verie good expectation of his health and recouerie, which his L. perceyuing, after hee had beene a while ſet vp in his bedde, hee ſayde.

Sudden ſickeneſſe.

Declaration of his ſpeeches.

I knowe my good friends and faithfull louing ſeruaunts, that the great zeale and loue you doo beare vnto mee, is a vehement occaſion to kindle in you a deſire of wel-wiſhing, and intendment of aſſured ſafetie towardes mee, wherein I haue more cauſe to thanke your good willes, then meane thereby to imagine the force of my diſeaſe to bee leſſe then long ſince I expected, and exceedinglie in my ſelfe haue euer doubted, what wordes of comfort, protraction and delayes ſo euer, haue by the Phyſitions to the contrarie beene vſed One great and exceeding comfort vnto mee is, that liuing, I euer loyallie demeaned my ſelfe: and dying, I ſhall depart this worlde in her Maieſties good grace, and eſpeciall fauour. Next vnto that, the loue of you my deareſt friendes and entirelie beloued ſeruants and followers, whoſe hearts I knowe doe purſue mee, and whoſe affections euen to the laſt gaſpe of death I am perſwaded to bee euer firme and fixed towardes mee. Your deſires are, I knowe, that I ſhoulde liue, according vnto which the leaſt mitigation that may bee of my griefe, you meaſure by & by to the hope of amendment, which is not ſo. For that in all the comfortable ſpeeches, that ſundrie times I haue receiued from you, my ſelfe to whome the inwarde effects thereof haue beene found moſt forcible, haue euer miſtruſted, and by manie probable circumſtances adiudged the contrarie. Long time endure I cannot, this knowe I well, happelie a daie, two or three, I may yet bee conuerſant among you, for my diſeaſe, that ſtandeth aſſured (the meſſenger whereof continuallie knocketh at the doore of my imaginations, readie euerie houre to aſſault my heart, and to carrie away with him the

the ſpoyles of a dying carkaſſe) will not permit I ſhall long time trauell in this ſort among you. And for my ſelfe, ſtand ye all aſſertained, that hauing long ſince poyzed in equall ballance, the long continuance of a fraile, wretched, and trauelled life, the moſt part whereof is caryed away in ſleepe, ſorrowe, griefe ſickeneſſe, daunger, and the reſidue alſo neuer freed of care and all maner of diſquiet, with the hope of an euerlaſting ioy, happines, reſt peace, and immortall reſidence: *I* finde no reaſon whie I ſhould at all affect the toyle of ſuch earthlie tediouſneſſe. Inſomuch as hauing liued nowe almoſt threeſcore and thirteene yeares, and borne my ſelfe (honourablie I truſt) in all mine actions and ſeruices, and further in the progreſſion of my ripeſt yeares, yea in this verie inſtant more then at anie other time am regarded of my Prince, and eſteemed of my Countrey, and among my Peeres reputed in the higheſt degree of my fidelitie: I ſhall nowe die as becommeth my perſon, woorthilie and honourablie. Bee you therefore recomforted I pray you, as I am, and thinke that for all the loue you haue ought me, the ſeruices you haue done mee, or tender care you doe yet in my heauieſt pangs beare vnto mee, the chiefeſt content you can doe vnto mee, is that you bee ſatisfied herein with mee. That beeing verelie reſolued in my ſoule, of all that *I* haue here ſayde vnto you, and hauing ordered mine actions, and prepared my ſelfe thereto accordinglie, I doe willinglie and with a right contented mind, leaue this tranſitorie world ſo repleniſhed as it is, with ſo manie grieuous caſualties, & hartilie do giue my bodie to his naturall courſe, and my ſoule into the handes of the mightie Creator, for euer in his glorie (I truſt) to bee eternized. This ſpeech ended, hee continued till after midnight, at which time hee had about two houres ſlumber, and ſo beganne his paine to encreaſe againe. In which till Wedneſday following, almoſt in one ſtate, hee for the moſt part remained, oftentimes accuſtoming himſelfe with thoſe that were about him to prayer, manie times, recording to himſelfe the goodneſſe of God, and his mercies to him remembred, and that with ſuch zeale and intire regarde of his hoped repoſe, as that it ſtill ſeemed and was euidentlie apparant howe muche hee longed and thirſted for the ſame. In fine, drawing by little and little towardes an ende, euen in the verie laſt pang, ioyning his handes vp to heauen, his heart and eyes thitherwarde fixed, hee recommended eſtſoones himſelfe to the mercie

Miſlike of the world.

Certain notice and liking of death.

of his Redeemer, and on Thurſday laſt about two in the morning died, to the lamentable griefe of all that were about him, who heartily ſorrowing his loſſe, were forced to ſhed teares aboundantly. The day of the funerall is not yet certaine, but the ſame is intended verie honorablie. Recommending my ſelfe vnto your La. in all humbleneſſe, I take my leaue. At our ſorrowfull houſe of B. this of, &c.

Of Epiſtles Laudatorie and Vituperatorie. *Chap. 9.*

NOwe followeth it next, that after theſe Letters, meere Deſcriptorie as you ſee, we doe treate of the other two parties appertaining alſo to this forme, which are Laudatorie and Vituperatorie, the vſe whereof either ſolelie or intermixed in any other kind of Epiſtles, ſhal of one or more of theſe cauſes take their originall, that is to ſay, of the *Perſon*, *deeds* or *thing* it ſelfe to bee commended, miſliked or diſpraiſed.

Praiſe of the perſon.

1 The *perſon* of anie one is to be preferred or diſabled, by his birth,
2 deſcent, ſhewe, or abilitie. Secondlie, by his childhoode, or
3 good education from his infancie. Thirdlie, of his youth, in which he is either conuerſant in ſtudies of honeſt life, ſeriouſly giuen to the knowledge of letters, affecting alwayes vnto laudable exerciſes, temperat and ſober in demeanour, or otherwiſe accounted diſſolute and wanton, vnhappilie led to the ſearch of whatſoeuer miſchiefes, affectionate to the moſt baſeſt conditions and practiſes, not tied to anie order, but wholie purſuing an vncontrouled libertie. Fourthlie, of his manly yeares being frequented with ciuill gouernment, or liuing altogither without account. Priuately and publikely in all manlie actions demeaned, or by appa-
5 rant loſenes in each place diſcredited. Fiftlie, of his olde age, the courſe whereof is with ancient grauitie continued, or by al kind of euils moſt hainouſly miſpraiſed, whoſe ſiluer haires are ſhining in vertuous happines, or miſerable eſtate drowned in lothſomnes.
6 Sixtly, in his ende or departure out of this world, agreeing to the ſaying of *Solon*, No man may be counted happie before his death. For that in the expectatiō or attaining therof, as at no time more

in

in all the life of a man, then chiefly appeareth, his vertue, constancy, strength & worthinesse, or otherwise his imbecility, overthrow, shame and ignominious filthines. Besides all these, many likelihoods are often taken either to the praise or dispraise of the person, by occasion of the nation or soile from whence he came, where hee was borne or trained. From the generall condition or application of himselfe or of the people thereof, by the habite, constitution of the bodie, complexion, looks, fame, or other circumstances thereunto incident, by the actuitie, strength, swiftnes, nimblenes, fauor or beauty of the body. By the gifts of fortune, as honor, wealth, worship, reputation and kindred. And forasmuch as these demonstrations of persons are wholy occupied either in praise or dispraise of their conditions or behauiours: the chiefest part hereof shall also consist in Narration, without peraduenture it falleth out in the life of anie one to haue some one or mo things hapned or of them supposed, ill beseeming or unworthy their reputation, which either by defence, excusation, or Confutation must bee coloured, diminished, or clearely auoided. Examples whereof do follow according to their particular occasions: and thus much for the *Persons*.

In commendation or vituperation of the deeds of any one, we shall weigh with our selues what notable actions haue bin, wherein he or she haue honorably or worthily behaued themselues, or by perpetual infamy therof haue deserued in each posteritie for euer to be contemned. Touching things likewise by themselues to bee extolled or disabled, they are euer measured by the consonance and agreement they haue either with reputation or dignitie. Of the deeds.

The goodnesse or badnes, excellencie or baseneſſe of any thing, is gathered from the places of *Honestum, Inhonestū*, under which is comprehended what is iust or vniust, godlie or wicked, direct or indirect, worthy or to be dispraised. Honest is alwaies linked to vertue. For whatsoeuer is either vertue it selfe, or affined with vertue or derived from vertue, or conducing to vertue, is absolutelie declared honest. Honest which is tied to vertue.

The distinguishment of these falleth out to be sorted into foure principall excellencies, that is, Prudence, Iustice, fortitude, and Temperance, it is therefore to be intended, that not onelie deedes and actions, but also thinges themselues are solelie of these, and for

for these either praised or debased. Whatsoeuer then by sounde and wholesome perswasion tendeth either to the embracing of the good, or shunning of the euill. Whatsoeuer includeth either fidelitie, true friendship, equitie, obedience or gratitude. Whatsoeuer conduceth to true pietie to God, thy Countrie, Parents, children, and friends. Whatsoeuer appertaineth to the seueritie of the law, to the admonishing of the wicked, and to the remuneration and defence of the well deserued. Whatsoeuer tendeth to a tolleration or patient forbearance of euils, to longanimitie, entring into hazard and dangers for conscience, for thy countrey, kindred or friends. Whatsoeuer concerneth chastitie, sobrietie or frugalitie, and seemely moderation in all thinges, that in each of these is adiudged honest and none others.

Honest, what it is.

The contrarie hereof, which is *Inhonestum*, includeth likewise whatsoeuer is not vertue, or is estranged from vertue, hindering to vertue, or in nothing furthering towards vertue, whatsoeuer is pertinent to follie, iniustice, pusillanimitie, or excesse, whatsoeuer by the euill therein committed is exempted from praise. Whatsoeuer carieth perswasion to mischiefe & seducement from the good. Whatsoeuer appertaineth to infedilitie, falshood, treason, disobedience, slander, or ingratitude. Whatsoeuer withdraweth from naturall regard and loue of thy Countrie, parents, children and friends. Whatsoeuer impugneth the wholesome lawes and estate of euerie common-wealth, tendeth to a notorious example of euill, hindereth or blemisheth any others good deseruing. Whatsoeuer enforceth reuengement vpon euerie small offence, hath in it no meane of sufferance, or forbearance at all, entertaineth a lawlesse libertie of conscience to perpetrate or yeld to any vnlawfull action, or to become iniurious to thy Countrey, state or calling. Whatsoeuer is furthering to a dissolute liuing, vnbridled lust, couetous tenacitie, prodegality, or detestable excesse. These and such like, as confounders of all ciuilitie and humane gouernment, are confirmed to be vnhonest.

Vnhonest.

Now these deedes, actions or thinges are by manie Oratory partes to bee handled, or commended, according to the matters or occasions whereout their praises are deriued, and because examples are the best I might sort out diuers: as of Dauid, I coulde commend his combate against Goliah, first *ab honesto*, in that

that he being the seruant of god fought against a blasphemer, also in his Princes quarell & defence of his countrey. *ab æquo*, because it is mēt and conuenient, that in causes so perilous, the strength of each one be applied. *A necessitate*, insomuch as thereon depended the sauegard of the Prince and people. *Ab vtilitate*, for that he killing such an enemie, brought to their owne country peace and quiet, and also draue the other part in subiection to his king and people. *A difficili*, because the vndertaking thereof was so much the more waighty, by howe much himselfe was as it were an infant agaynst a mightie giant, vnarmed against him that was armed, vnfurnished against him that had al maner of complements of warre: weake, where the other was strong: besides that the terrour of his chalenge and hugenes of stature had before daunted the armie, & put them all out of conceit, in so much that the doubt was so generall, as no man dared to vndertake the quarell. Besides herein is praised of bodily force, his Actiuitie, and courage: of Vertues, his woonderfull Magnanimitie, who by couragious desire durst so vndertake the same: also his affiance in Iustice, and equitie of the cause: His pietie to God, his Prince and countrey: Lastly, his Fidelitie, whose life was not spared when each one drew backe for feare to be brought in hazard. And as in this action of Dauid, I haue vsed all these Oratorie parts, so in causes of sway and gouernment, a man might by the like parts and places be praised for his great wisdome, whereby in handling of some notable action in ambassage or consultation, he hath onely by graue aduise, industrie, discreete search, perswasion or circumspection, compassed weightie matters to the common weale, or thence anoyded huge and imminent dangers: Cicero in the conjuration of Catiline, beeing a mightie enemie agaynst his owne Citie of Rome, might herein be an excellent patterne, who without stirring the people at all, without any maner of bodilie resistance or force of armes, without passing by any priuate or indirect means, did by the sole matter of his wisedome, waightines of speech, forcible reasons, enforcements, rebukes, and perswasions driue him cleane out of the Citie, and being expulsed (to the common peace, tranquilitie and surety of the same Citie) did afterwarde by like demeanour, industrie, and circumspection, so preuent his purposes, so circumuent his policies, so turne him vpside downe, as he

Laus ab honesto. *Ab æquo.* *A necessitate.* *Ab vtilitate.* *A difficili.*

dared not, he could not, he shamed to perpetrate what so often hee had sworne, and so many wayes intended: in which action of Ciceroes, all these Oratorie parts are in like maner included. So likewise, for some one rare & singular point of Iustice another might be extolled, as beside common expectation exercising the same. A president hereof might bee the L. chiefe Iustice of Englande in the time of King Henrie the fourth, who was so strictlie bent to the obseruation of iustice, as hauing one of the Princes seruants arraigned before him at the Kings Bench barre, for a fellon, and beeing one that the young Prince greatlie (at that time of his youth) fauoured. The Prince came to the barre, and at the Iudges hands required his seruant; who answered that he was the King his fathers prisoner, and stode there vpon his triall by lawe for his offences, that he could not in iustice, nor would (by his pardon) deliuer him without his triall. The Prince moued with such denial, stroke the Iudge on the face, and woulde by force haue withdrawne the prisoner. The Iudge withstode him, and aduertising him mildlie of the offence he had done to the seate and place wherin he sate of iustice, in such sort to strike him, stoutlie commanded him to Warde, whereunto (vppon such admonition) the Prince obeyed, and accordinglie remayned in durance, attending the aduertisement and knowledge of his fathers pleasure. Here might bee a great contention, whether the worthie Iudge in his equall administration and execution of iustice, without feare, whereon stode the hazard of his owne life, beeing vpon him that was in succession to become his soueraigne Lord, were more to be commended: or the Prince, in his subiection, and of all other most singular obedience, more highly to bee extolled: the one daring to doe what was lawfull vpon whatsoeuer hazard, the other humbling himselfe to authoritie which he might easilie haue impugned: and yet both actions such, as by many excellent Oratorie parts séeme fit to be inlarged. For no doubt there was as much vertue in the ones obedience, as there was excellency in the others sentence.

And as these, so the honor, worship, or wealth of anie man, his deedes of charitie, either in Erection, conuersion or repayring of any thing, whereby the common wealth is benefited, vertue furthered, or the néedy prouided for, might bee in like sort aduanced.

Finallie,

Finallie, Wisdome, Iustice, Bountie, Liberalitie, Curtesie, Chastitie, might each of them as things by themselues, & of themselues without the person of any one be alike commended. Whereof I think it needlesse to amplifie any further, seeing by the examples hereafter set downe, the learner may sufficientlie bee enabled in whatsoeuer, for those causes he shall vndertake to proceed vpon.

An example of a laudatorie epistle, soly touching the person.

THE feruent loue, and entire zeale and regarde, wherewith your L. euen in these tender and as yet vnripened yeares, seemeth to pursue the vertues and honourable worthinesse of the most renowned and famous, and the reuerend account, wherewith in your most secret imaginationsyou haue euer admired, & as it were emulated their highest progressions: hath mooued me in recordation thereof (and the rather to deliuer vnto your L. the verye true image and liuely counterfeit indeede, of vnblemished honour, adorned with all princely and most surpassing noblenes) to propose vnto your view, a paragon so peerlesse, and of so rare and excellent performaunce, as whereof no hystorie hath the semblable, no region the match, nor any worlde hereafter may eftsoones be supposed to produce the like. You shall not neede my L. to ransacke volumes, to search out the liues of the most honoured *Scipio*, amongst the Romanes, nor out of Greece to fetche *Themistocles* or *Alcibiades* from Lacedemon or Athens. Let *Haniball* rest with his predecessors, who sometimes by vnbearded fortune did honor to mightie Carthage, and (before them all) Achilles and Hector, that made the fall of Troy so famous: And come wee into our owne Countrey, the land wherein our selues inhabite, the soyle to vs natiue, and of all others most deerest, and see you here my L. a Prince of so rare and incomparable worthinesse, as your selfe will confesse throughout all the course of his life, to haue beene of all others the moste happie and vertuous. *Edwarde*, my L. young *Edward* (so helde in his fathers life) vnder whose raigne he died in Englande, surnamed for his noted excellencie, sometymes the *blacke Prince*. This is hee on whome Nature, Fortune and Vertue, to the intent to yeelde some apparaunt shewe of theyr woonderfull and mightie operations, had aboue all others so

Exordium, by insinuation

Allegoria.

Hyperbole. Procatalepsis.

Epitheton.

Synonymia.

Anadiplosis. Narratio.

Hypotiposis.

especially enriched with all kinde of wished and most exquisite perfections, as in that present season, in which the delicacie of his aspiring minde refte vnto himselfe the highest branch of honour from out her lostie seate of dignity, it was denied to any other whatsoeuer, to exceede? nay, but so much as to become partaker with so rare a patterne of the like fruites of vertue and neuer dying glory. And to the ende (in rehearsing some fewe of the many particularities of such sounde and vncorrupted maiestie) the radiant shining beames resiant in so high a personage, may with more facilitie the sooner bee discouered: wee will first beginne with his originall and foremost infancie, that by deducing from thence his complementes of princelie excellencie, euen in the verie mouth of his entombed graue, his bones may not bee reposed without an immortall recordation, and the fame of his vertue celebrated by an endlesse memorie. Needlesse were it my L. that I shoulde tell you of this statelie Prince, that hee were sonne and heire in succession, to the most mightie and most renowmed *Edward* the thirde, king of this noble realme of *England*, the most regarded vertues and inuincible chiualrie of whome, beeing then euerie where so surpassing, and of such redoubted force, as (were it not that such memorable issue had sprong out of his Kingly loynes, as wherewith the states of the mightie were daunted, and Europe made to woonder) might hitherto haue remained of fame competent ynough, to haue bene compared vnto the mightiest: but that I may rather imparte vnto you, that as golde, in the riches and glorie of it selfe, beareth price and value with the most precious, yet hauing annexed vnto his proportion, a Diamonde of inestimable beautie, valour and goodnesse, becommeth thereby farre more excellent then before, more shining and glorious: so this soueraigne and puissant Monarch (admirable no doubt by himselfe) yet hauing thus tied vnto the sunne-shine of his happie raigne, the obscurer and eclipsing glorie of all other nations, the verie Loadstarre and direction of all other Tropheis, the Sunne it selfe of worthinesse, and absolute concluder of euerie honourable enterprise: howe coulde it bee but that this prerogatiue of his must of force exceede, and goe beyonde all others, when himselfe, by the verie chaire of honours selfe was so farre aduaunced aboue any others? And albeit the high and kingly worthinesse of so statelie

Praise of the Prince in generall. *Epitheton.* *Metanoia.* *Metaphora.* *Preteritio.* Parenthesis. Parabola. *Metapora.* *Antimetanole.* *Periphrasis.*

of

oſſpring and parentage, might no queſtion in ſundry ſortes, yeelde greate and mightie glorie to the iſſue: yet that it might not bee alleadged that in taking vppon vs to commende the perſonage of one, wee ſhoulde intimate the ſoueraigntie of the other, as it were by a defect of praiſe ſufficient, to ſupply the wante of our owne, and that the honourable reputation of another cannot fitly bee ſaide to bee' this mans worthineſſe, without by the braunch of his owne deſerte, hee hadde in his owne proper right moſt effectually caried the ſame. Vnderſtand you then of him, that which all men deeme moſt princely and honourable, and there is none, were it the ſtouteſt enemie that euer liued, but will moſt highlie commende. This Prince, my L. who euen from the verie cradle ſeemed to bee addicted to the knowledge, and feare of God, and verie pietie of a ſincere and Chriſtian religion (beſides that hee was naturally ſo well formed and inſtructed in good documentes as anie might bee) became in thoſe verie tender yeares alſo, ſo apte vnto learning, as the match or like of him therein, was ſeldome or neuer in thoſe dayes any where found, and in theſe times alſo may not eaſily bee hearde of. Inſomuch as of thoſe that then knewe him verie well, it certainely is deliuered, that beeing but of the age of twelue yeares, his vnderſtanding and knowledge in the Latine tongue, was ſo perfect, his progreſſion in the Greeke ſo excellent, his skill and deliuerie of forraigne languages ſo woonderfull, his Princelie towardneſſe in all thinges ſo rare and ſo plentiful, as many times mooued all the regarders to admire him, but founde none of all his aſſociates in the ſame exerciſes, that were able to follow him.

Of his adoleſcence.

Nowe if wee ſhall come to his riper yeares, and howe therein hee profited in the towardlie exerciſe and vſe of armes, beeſeeming a Prince of ſo high and exſpected admiration, what coulde bee wiſhed in anie one that in him was not fullie accompliſhed. So comelie, and with ſuch vncontrouled dexteritie coulde hee ſitte, ride and gouerne his horſe, ſo courageouſly, and with ſuch nobilitie coulde hee welde and vſe any weapon, either at tilte, barriers or turney with ſuch high and woonderfull direction, ordered hee all his complementes to either of theſe belonging, as did well manifeſt the magnanimitie and worthineſſe of his minde, and what manner a one hee woulde afterwardes become toward the beautifying of his countrie,

trie. A more plaine and euident demonstration whereof, did at any one time in nothinge so much appeare as euen then, when hee was yet in his minoritie. For when there was remaining as then, no signe or token at all of manlie shewe in his face (beeing neuer the lesse of stature seemelie and tall, and of goodlie constitution in his bodie, well beseeming the yeares hee then caried) also attendante on the mightie King his father in the warres of Fraunce: what thinges did hee th ere perfourme? what weightie enterprises, and those beyonde all expectation woulde hee vndertake, in honour of his royall progenie: was it not too too straunge, that beeing in comparison of yeares, as it were a childe, deuoide of so confirmed and auncient graffed experience as beseemed the warres, hee vndertooke notwithstanding at eighteene yeares of age, with halfe his fathers power (by a most couragious desire of an euerthirsting glorie, with condition and charge either there to eternize his death by an euerlasting memorie, or backe to returne againe with triumphant gained victorie) to ioine with the whole and mightie power of Feaunce, and all the Chiualrie thereof, where (to his immortall and surpassing high renowne) hee attained vppon them by the high permission of God, a most memorable Tropheie? But why dwell I in these slender discourses (small God knowes in respect of those mightie conquestes by him afterwards atchieued (in detaining you from the sweete and ardente remembrance of the rest? If he being yet sequestred in yeares from any ripenes at all, when it was thē to be supposed he most needed gouernmente, coulde by such stately and inuincible valour, so moderate his great and waightiest actions, as to become at that verie instant so redoubted and famous: what might we deem of him afterward, being once perfectly established in all kinde of manly directions, but that of necessity he should by manie degrees exceed and go beyond the formost shewe of all his excellencies, and the greatest expectation that might be of all his progressions? & so vndoubtedly he did. For being once attained to mans estate hee grewe immediatly to become a Prince, sage, discreet, politike & wise, in all his actiōs of rare & singular circūspectiō and prouidence, benigne: & of all others most fauourable and courteous: fortunate, and euer inuincible in the warres, liberall to his followers, and of a high repleniished bountie to euerie one, a

Erotema.

Parenthesis.

Meiosis.

Auxesis.

Epanodus.

His mans estate.

verie

verie Patrone and defender of innocents, absolutelye fauouring alwayes the right, Magnanimious as touching his estate and the high and waghtie enterprises he tooke in hande, exceedinglie feared abroad, woonderfullie beloued at home, mixing alwayes the enterchangeable exercise of Armes, with continuall studie of learning. Of such rare modestie and temperance as is maruellous: In so much as the King his father beeing here in England, when in the great fight of *Poictiers*, hee had discomfited and ouerthrowne in one day three mightie battels of the French, and taken in the last of them king *Iohn* and his sonne prisoners: he was not puffed vp at all with the honour of so statelie and triumphant victorie, neither grewe he insolent vpon the same, but entertayned the *King* and his sonne in his owne Tent so honourablie, and therewithall with so great nobilitie and surpassing courtesie, as that hee neglected not to serue them himselfe at Supper, and seemed verely at that season in all things, to haue beene reputed in his owne intendment, as if hee had neuer beene conquerour. The shewe whereof, so much increased his incomparable bountie: and so mightilie honoured the estate of his victorie, as that the King then confessed, that to become the prisoner of such a one, it could bee no disparagement vnto so mightie a soueraigne as himselfe, seeing that hee was by the force of that onely ouerthrowe, made companion of the greatest Nobilitie that euer hee sawe. Manie Honourable partes could I here inferre vnto you of him (infallible arguments of his incredible modestie) for long after this, when this mightie Prince had atchieued so manie and waighties honours throughout all Fraunce, as that the regard thereof made his name a terrour, and his becke a commaunde to compell theyr Soueraigntie vnto his fathers obedience: he was required by *Don Petro*, king of Castile, to helpe him agaynst *Henrie* his bastard brother, who had then expulsed him vnlawfully, and vsurped vpon his kingdome. Whereupon hauing by the couragious endeuour of him selfe, and his Knightes, and by their sole and onely prowesse, brought downe the vsurper, and driuen him cleane out of the Countrey, (albeit his strength was such, and the admirable fauour of the people so greate, as might easilye haue inuited him there, to the wearing of a crowne!) hee neuertheless of a high and noble disposition, holding it *farre more honourable to make a king then to be a king*,

His outward actions.

His inward vertues.

Hypotiposis.

His bounty & great humility.

His modestie.

Parenthesis.

Sententia.

so

so farre forth declared his temperance at that verie instant (not com-
Parenthesis. monlie happening vnto euerie one, especially in causes of a king-
dome) as that hee vtterlie abstained so much as to beare an appetite
or liking therunto, howbeit good occasiō was therunto ministred by
the breach of *Don Petro* in paiment of his souldiors: but to his im-
mortall renowne, placed and restored therin againe the true & lawful
inheritour of the same, setling him (according as was intended) in his
crowne and kingdome. Could there my L. in any one haue appea-
red greater arguments of Magnanimitie, Iustice, and Temperaunce,
Merismus. then was remaining in this Prince? And yet if continuall happinesse
in all worldly attempts, if neuer ceasing and eternized famous victo-
ries, if the commendation and honour done vnto him of his mightiest
enemies, if strength and glorie of his countrey, and honoured titles of
his victorious father, if confirmed leagues of diuers mightie Prin-
ces, Confederates and Alies, if feruent and of all others the moste
principall and ardent loue of his Knightes, subiects and followers, if
all or anie of these might anie wayes haue induced him to the breach
of eyther of these vertues, what wanted to the furtheraunce there-
of, that in and vppon him, was not alwayes attendant and (as it
Allegoria. were) continuallie powred. Was hee not then wedded to ho-
nour, euen in his formost Cradle? Did not *Fortune* immediately
acknowledge him, and confesse that he was her darling? Seemed
vertue euer prowde, but in his greatest perfection? Grew *Fame* at any
time so impatient as euen then, when (as the most conuenient har-
bour of all her worthinesse) she sought out his dwelling? Agreed they
not all with one voice to abandon the statelinesse of all others, onelie
to bee resiant with him whome they helde most charie of all others?
Confirmatio. Witnesse among manie other his more then ordinarie attemptes,
the three battels (then which no one thing throughout the worlde
before or since became of more greater remembraunce) by him in
his moste youngest yeares, so miraculouslie foughten, the one of
which was at *Cressay* against the French, when he was but eighteene
yeares of age (as you haue before remembred.) the second at *Poic-
tiers*, where died the King of *Bohemia*, and King *Iohn* of Fraunce
became his prisoner: the thirde against the bastard *Henrie*, for the
Hypotiposis. kingdome of Castile, where in one whole intire fight the same *Henry*
bearing a mightie hoste, was by meere surpassing valour and moste
woorthie prowesse of this Prince discomfited, and by maine force

thereof

thereof expulsed his Seignorie. All which exployes, and manie moe besides, celebrating thereby his eternall prayses, when he had with greater glorie, then well may bee conceyued, furnished and finished to the aduauncement of his immortall dignitie: See death, *Epiphonema.*
dispightfull death, who ioyning with the malignitie of the wicked *Emphasis.*
world, hatefull alwayes to vertue, and satisfying euer to malicious enuie, bereft the vnwoorthie earth of his most worthie life. But howe? Not as falleth out to euerie common creature, deuoyde of after memorie: for why? the soueraigne commaunder of earth and skyes, al- *Antipophora.*
lotted it otherwise: neither beseemeth such stately patternes of honoured *vertue*, whose spirites caried with greater efficacie of aspiring eternitie, then those whose duller conceytes are adapted to more terrene and grosse validities, shoulde bee exempted their perpetuitie. And albeit in all the progression of the wished life of this mightie *Commoratio.*
Prince, anie one thing was neuer founde contrarying, blemishing, or in one sort or other impugning his honour (one sole impesition or taxe contraried in his gouernement of *Gascoigne* excepted) yet in *Confutatio.*
the highest estate of happinesse wherein hee alwayes liued, was hee neuer more happie or glorious, then euen in his verie death. Insomuch as hee then dyed, at which time in most honour and highest, *Synonymia.*
toppe of all prosperitie, hee was principallie established and chieflie florishing: at that instant in which the type of his excellencie was in no one tytle or iote obscured: at that verie season when in the Praise of his death.
whole course and practise of his life, hauing still addicted himselfe to sounde out the incertaine and momentarie pleasures of the worlde, he had by perfect tryall found out the small validitie and little affiaunce that was to bee reposed in transitorie and fading glorie of the same. Euen then, when in the exchaunge of the eternall habitation (the incomprehensible ioyes whereof no eye hath seene, eare hath heard, nor tongne can expresse,) hee best knewe howe to leaue this wretched life, and to compasse the sweete and wholesome meditation of the other. He died (my L.) as hee euer liued, vertuouslie *Epiphonema.*
and honourablie, the determination of whose deceasing corps, was preparation to newe ioyes: and commutation of momentatie pleasures, an assurance of euer flourishing gladnesse. Thus, see you *Peroratio.*
(my good L.) before your eyes, the most certaine and assured counterfeite of verie ture Nobilitie, furnished in the discouerie of such a

one, whose personage beeing in no kinde of excellencie inferiour, to that in the higheſt degree may bee of any other imagined: deſerueth by ſo much the more of all honourable eſtates accordingly to be embraced. *Ecphoneſis.* Great is the ornament of prayſe, and precious the renowne that longeth to ſuch vertue: the Diamond glimpſe whereof equalleth in beautie the faireſt, and dimmeth by the verie ſhadowe thereof the glittering pompe of the mightieſt. *Articulus.* Beautie, ſtrength, comelineſſe fadeth, yea, the worlde decayeth, pleaſure vaniſheth, and the verie face of heauen it ſelfe periſheth: Onelie ſacred *vertue* is immortall, ſhe neuer dieth, euer quickeneth, abſolutely triumpheth, and ouer all other earthly monuments euen out of the deepeſt graue for euer flouriſheth. Liue therefore my L. vertuouſlie, and die whereſoeuer and whenſoeuer, yet howſoeuer honourablie. My paper burthened with his long diſcourſe, deſirous rather to recreate then toyle your L. enforceth an ende. Recommending my humble duetie in whatſoeuer to your honourable acceptance.

The reſpects of this Epiſtle argued in the perſonage of ſo noble a Prince, haue carted in the matter thereof, the very ſhew of the higheſt and chiefeſt vertues, whereupon all commendation may bee principallie gathered. The next hereunto ſhall be Vituperatorie alſo touching the perſon. Wherein as wee haue in the other, ſought by all occaſions and circumſtances thereunto incident, what to the furtherance of ſuch requiſite commendation might be alledged: ſo will we herein imagin vpon what grounds or reſpects the occaſions of diſpraiſe, may as farre forth otherwiſe in anie other qualitie be remembred.

An example of an Epiſtle vituperatorie, concerning alſo the perſon.

Exordium. Of the cauſe mouing admiration. *Narratio.* SIR, the ſtraungeneſſe of an accident happening of late amongſt vs, hath occaſioned at this inſtaunt, this diſcourſe to come vnto your handes. There was, if you remember, at your laſt beeing with mee in the Countrey, a man of great abilitie, dwelling about a mile from me, his name was B. and if I faile not of memorie therein, wee had once at a dinner together ſitting (by occaſion

occasion of a pleasaunt Gentleman then beeing in our companie) greate speaches of him: the man I knowe is not cleane out of y our conceite, and therefore I will cease in further speaches at this presente to reuoke him. What generall hate the people bare him, and howe ill hee deserued from his first conuersing among them, you haue not (I am sure) forgotten, in so much as he was called the *Hell* of the world, the *Plague* of a common-weale, the *Mischefe* of men, and the *Bondslaue* of the deuill. And no maruaile, for what iniurie mighte bee conceiued, that was not by him imagined? what euill coulde there bee that hee shunned to practise? What mercileſſe dealing that hee woulde not proffer? What apparant wrong that hee ceased to inferre? What execrable extortion that hee cared not to committe? What villanie so damnable that he durste not put forwarde? O God, it is incredible to thinke, and vnpossible to bee surmised, howe greate, howe forcible, howe manifolde, howe mischieuous, howe insufferable, howe detestable hath beene the originall, progression, continuation, and determination of his most wicked and shameleſſe life, and were it not that by the incessant outeries, continuall cursinges, and horrible denuntiations of the innumerable multitude of those, whome in his life time hee yoked, whome with his actions he feared, whom with the weighte of his endeleſſe wealth, hee poized downe, that they durste not then whisper in secrete, what nowe they openlie discouer, whereby the force of his wickednesse, beeing then secrete, became not as nowe so open and apparant. I durste not me thinkes of my selfe so much as surmize but the one halfe of that, wherein he became so notorious, so rare and vnused are theeuils, wherein hee seemed so throughly to bee fleshed. I haue woondered sithence with my selfe many times: what soyle it might bee, or what constellation so furious, as effected their operations in production of so bad and vile a creature, at the time when hee was first put forwarde with liuing into the worlde: In the search whereof I haue beene the lesse astonied, in so much as thereby I haue growne into some particular knowledge of his originall and parentes. His sire I haue vnderstoode was a villaine by birth, by nature, by soyle, by discente, by education, by practise, by studie, by experience: his damme the common sinke of euerie rakehels filthinesse: the one of whome (after innumerable offences committed, where-

Metaphora.

Erotema.

Paradoxon.

Auxesis.

Epiphonema. Paradoxon.

His Parents. *Auxesis.*

Allegoria. Epanodis.

whereby hee deserued a thousande deathes) was at the last for a detestable and notorius crime burned peecemeale vppon a stage in Holland, and the other (after sundrie consuming and filthie diseases, neuer able to rid her) was in like manner hanged aliue in chaines for a most horrible murder in England. Expect you not then, that the procreation and generation of such an issue, must by argumente of the Parentes condition, sorte to some notable purpose? you doe I know, and in trueth howe coulde it otherwise bee likely. Nowe if hereby wee shoulde conceiue of his education, and howe his childehoode past away beeing fostered vp as hee was, from one place to another, without any certaine abiding, but onely *Cœlum omnibus commune*, the common habitation of the worlde. We must no doubte suppose that he sawe much, knewe much, practised much, ouerpassed much, and was glutted with verie much. And surely if I shoulde giue credite to some whome I durst beleeue, that knewe him euen then when hee was not much more then a childe, the verie yeares he lastly bare, gaue not more assured testimonie of what hee nowe was, then the season in which he then passed, did yeelde an inuiolable approbation, what in time following he would become, for euen thē; what rapine, what theft, what iniurie, what slaunder, what lying, what enuie, what malice, what desperate boldnesse, and daring to enter into any mischiefe, was in him throughly planted? There was not (by reporte) any one thinge whereby a man might afterwarde bee coniectured to become infamous, but was in him fully replenished. Credite mee, I coniecture so manifoldly of the sequell of his actions, as when I vnderstande what hee was so ripely, I matuaile that hee liued thus long so wickedly. But shall I turne here from, to his Adolescencie, and shew what therein I haue hearde? Truely it passeth all capacitie to be censured: and it is too too much to bee thought vppon. His pride, his bouldnes, his shameles countenance, his lookes, his gesture, his shew, his liuing, his conuersation, his companie, his hauntes shewed still what hee was: There was no rake-hell, no ruffian, no knaue, no villaine, no cogging raskall, no hatefull companion, no robber on high waies, no priuy pilferer, but his hande was in with him, and that hee was a copesmate for him, no brothell house but he haunted, no odde corner but hee knewe, no cutter, but hee was a sharer with, no person so lasciuious, abiect, vilde, or dissolute, but hee would bee a co-

Antiphrasis.

Apostrophe.

His childhood.

Ecphonesis.

Omoioteleton.

Adolescencie.

Sinathrismus.

Parison.

partner

partner with. Yet after all these trades, hauntes, sharinges, and partakings, hee became at last to serue an olde miser, aged for his yeares and miserable for his couetousnes. This wretched olde man (as each one fancieth as hee liketh) conceiued so much of the odde youth, that hee tooke him into his seruice, where, with badde attire, and thredbare diet, hee liued with him a prettie season, somewhat more then quarter maister. In the ende (by whose theste God knowes) the man had a chist broken vp, and a little coyne and plate stolne, where with (becomming desperate) it was deliuered hee hung himselfe for griefe, and beeing nowe deade, lefte no issue or other heire, to succeede his wretchednesse and double barred hoorde, but B. his man, who being a strong lubber, was by this time growne a sturdie knaue, and woulde needes bee counted a man, and thereupon hee became owner and intruder to his maisters pelfe, wretchednes and miserie. To reckon to you since, howe hee came into the countrie here, became a purchaser, howe hee hath spente his youth, passed his olde age, what bribery, extortion, wrong, crueltie, rapine, mischiefe, and all kinde of villanie, hee hath bolstered, perpetrated, followed: what infidelitie, falshoode, reuenge, priuy guile, treacherie, betraying the innocent, beating downe the poore, fatherlesse and widowes: howe much euill hee hath done and what litle good he hath deserued, what shoulde I clogge my selfe with the remembrance, or trouble you with the rehearsall. It is too much, I am not able, *I* cannot, nay, it were vnpossible to perfourme it. What resteth then, but that I hasten to the scope which in my foremost purpose was intended, that hauing deliuered his shamefull life, I doe reporte vnto you his shameless and vnaccustomed death. See then the incomprehensible power and iustice of God, see the weight of his measure, see the woonderfull demonstration of his secrete iudgement, howe of a careless life ensueth a cankered death: of a wilfull liuing a wretched ending: of such money misers so manifolde miseries; as whereof I sigh to thinke, and grieue to remember. The man somewhat before his sickenesse grew into an extreame numnesse, in so much as hee that neuer lusted to helpe others, was not nowe able to helpe himselfe, nor any cared to relieue him: afterwardes fretting and fuming with him selfe as it seemed, that not withstanding his greate masse of money, and huge heape of wealth, none coulde bee entreated with prayers, or hiered

Brachiologia.

Ironia.

Metaphora.
Epitheton

Allegoria.

His youth and age.

Asyndeton.

Antipophora.

Transitio.

Prosonomasia.

with guiftes, ſo much as to meddle with him, he grew into ſuch a frenſie, and conſequently, into ſo ranck a madnes, that hee ſate ſwearing and blaſpheming, crying, curſing, and banning, and that moſt execrable, his lookes were grimme, furious and chaunged, his face terrible, his ſight fiery and pearcing, they that ſawe him feared, and they that heard of it durſt not come nigh him. In concluſion, ſome that pittied him more then his deſeruing, and grieued to ſee that, they coulde not redreſſe in him, cauſed a companie to watch him, others to prouide warme brothes, and in concluſion vſed all meanes poſſible to comforte him. But what can man doe to preuent the ſecret determination of the almightie? For loe whilſt all men lefte him, and each one ſtoode in doubt of him, a companie of rattes vpon a ſudden poſſeſt his houſe, his tables, his chymnies, his chambers, yea his verie bed and his lodging, vpon which & about which, they were ſo bold, as in the ſight of the beholders they durſt appeare and come before them, and beeing ſtroken, aboade, and were killed, and others come in their places: What ſhall I ſay, the ſight became ſo vncouth, as all men ſhunned, ech one feared, and none durſt abide it; whereupon the miſer beeing lefte alone, thus pittifully died. The ſtench of his corpes admitted neither day-light nor companie wherein to bee buried. Two onely that were the conueyers of him, ſickened vehemently, and one of them dyed, the other is yet ſcarcely recouered. The matter hereof ſeemed vnto me ſo ſtraunge, and therewithall ſo opportune to warne vs of our actions, conſidering how ſeuerely God puniſheth when hee is once bent to correction, as I coulde not but deeply conſider of it, weighing with my ſelf that ſuch as was his life, ſuch was his death, the one beeing hated of manie, the other not to be tolerated of any. The circumſtance whereof, referring herewith to your deep conſideration, I doe bid you hartily farewell.

Hypotypoſis.

His inordinarie ſicknes.

Meriſmus.

Epiphonema.

His death.

Metaphora.

Epilogus.

Of Epiſtles deliberatiue.
Chap. 10.

THe next vnto theſe laſte of this Demonſtratiue kinde are nowe the Deliberatiue, the firſt titles whereof in order ſuted forth, appeare to bee Hortatorie, Dehortatorie, Swaſorie, and Diſſwaſorie. Theſe beeing

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as I saide before, neerlie affined together (sauing onelie that the Hortatorie and Dehortatorie are a little more vehement, stirring and pricking then the others, yet both consisting in well aduising and counselling, the one by necessitie, the other as an inducement to thinges laudable and worthie) neede therefore in all seeming but one maner of direction in them to be followed. You shall then vnderstand that the seuerall partes in either of these Hortatorie or Swasorie, to be considered, doe principally stand vppon a diuersitie of affections, which nature as it seemeth, hath from the beginning ordained, to bee as it were stirrings or prouocations within vs, thereby to propose a direct and most readie waie vnto Vertue, or to terrifie by like degrees, or withdrawe vs from the pursuing of vices.

The motions or affects herein frequented, may bee said to bee either of praise or mislike, of hope or reward, or feare of euill to follow, of loue to well doing, or of hate vnto badnes, of emulation of others praise, glory, or reputation, of expectation thereon depending, of examples or of intreatie. By laying out of all or either of these, as occasion shall serue, consisteth the efficacie of all exhortation or aduising, pulling backe or dissuading. Now how the qualities of these, or any other ingenerall touching the propertie they haue with Vertue or Vice, may for any turne be allotted: I must as well for this Deliberatiue kind ensuing, as for all other titles whatsoeuer, the same hereafter requiring, wholy referre the learner to the places in the chapter preceding the Epistles Laudatorie and Vituperatorie in all things to be directed.

As touching these particularities, which wee haue learned Motions and affects, let vs consider if you will in seuerall, and see what efficacie by distinguishment of all their properties & partes they may beare in this writing. Praise (no doubt) in matter of exhortation or stirring vp to well doing is of most singular force, and so questionlesse is Mislike, when generallie it may bee drawne from a regarded conceite of the greatest and worthiest, to the withdrawing from euill. For if we shall but enter into, or consider of our owne common passages: what is it I pray you that preferreth or disalloweth, giueth grace or disableth the actions and endeuours of men, but the special allowance or mislike that is

euerie

euery where had of them? Is it not account alone that giueth encouragement vnto Vertue? Is Vertue so fullie aduaunced in anie thing as in the estimate prayse and reputation, that is attributed vnto her? No surelie. And this by insight had into the verie worst and lowest sort of men shall you find, that there is hardlie anie lyuing of so base and contemptible a spirite, but that by Prayse and commendation, hee may bee drawne vppe to some liking of well doing. And howebeit the issues of mens actions doe at anie time seeme to bee spotted with euill, yet desire they at the least wise for their reckoning sake, that they might bee esteemed as good.

By this appeareth the singularitie of thinges excellent, in so much as nothing is, or seemeth rightlie prayse-woorthie, but what is accounted good, so little reputation haue the perpetratours of euilles, as that of necessitie they are compelled to seeke credite, by falsetie attributing vnto themselues the name of good. Howe much more then true Prayse and Mislike of thinges woorthie, or to bee despysed, may by all lykelihoode bee auailable with those of good spirite, to drawe them to Vertues.

To applie nowe this prayse in exhorting or counsailing anie one, it behoooueth wee first conceyue what disposition, habiliments, or other matter of value are in him whome wee haue to deale with, furthering or conuenient to such a purpose, whereunto wee woulde exhort or perswade him, and the likelihoode of the same, greatlie to put foorth or commende: or if before time he haue behaued himselfe anie wayes well, we shall incourage him in praysing of that alreadie done; and in shewing that the more excellent the thing is, the more difficult it is to bee attained, for *Difficilia quæ pulchra*, and yet the difficultie not so great as the prayse, glorie and recordation thereof, shall thereby afterwards be returned honourable.

Likewise, if the state of the partie doe serue therennto, it shall not bee amisse to put him in minde of his parentage, or that kayling, of his Fortune, Vertue, Nobilitie of minde, Wit, towardnesse, his great expectation, abilitie, age, and Discretion, all of them no lesse requiring, but this with great modestie

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to be deliuered, least in seeming to preferre the certaintie of those vertues which are of good account to be in him, we doe not palpably gloze with the partie, and as it were seeke to drawe from his person, or account, the things that neuer came neare him.

Now as Prayse, and the laudable estimate of euerie good action, together with the iust mislike of thinges euill, spurreth and eggeth forward to great purposes, so verie much thereunto preuaileth this other of Hope, not that which of a seruile and base humour or condition ensueth, which expecteth nothing that is frustrate of gain, and performeth all endeuours by expectation of reward, but that vertuous kinde of Hope, which enableth to the perfection and absolute summe of all worthinesse, and whose limit is honour, reputation, estimate and account: A like Companion whereunto is Loue, beeing a zealous affectation of thinges singular, which Loue produceth likewise in it selfe, not a mislike onelie, but a burning Hate of things vile, contemptible, and vnbeseeming.

As these in themselues doe each particularlie thrust forwards to goodnes, so many times Feare, or doubt of inconuenience that may ensue, terrifieth or dissuadeth from euils. Commiseration of the lamentable estate of any one, prouoketh also sometimes to pittie, and disturneth in like sort manie times from reuenge. Expectatiō, as wel of Loue as of Hate, of good opinion as mislike in compassing of any thing is not the least. Shame & ignomie of the action also, the dependance whereof is oftentimes occasion sufficient of well doing, and hinderance alike, and withdrawing from euill purposes. But aboue all is the spur of Emulation, whose force gathered by a certaine kind of Enuie, of others procedings kindleth flames of regarde to aspire vnto the like, but not that sluggish and execrable enuie bred of most wicked and detestable malice, which when it selfe cannot, nor is able to doe any thing worthie, snatcheth and continuallie gnaweth on the deserts of others, but that generous and noble kind of enuie which discreete Nature and vertue haue insinuated in our mindes, emulating by a feruent desire to compasse, or possibly to go beyond what mightily by others hath beene performed.

The authoritie of Example is also very weightie, giuing warrant to any vertuous imitation that may be prescribed. And last-

ly requests, and intreatie which euer more prevailes according to the writers credit or gravitie. These being sufficiently considered, we will nowe according to such like directions, endeuour to suite forth vnto you some particular examples.

An Example of an Epistle Exhortatorie for the attaining of vertue.

Exordium. I Haue manie times desired with my selfe (good Cosin) to obtaine some necessarie meanes, whereby to manyfest the greate good will I doe owe vnto you, and in some sorte or other to giue you to vnderstande, howe much and howe greatly I haue tendred those good partes, that manie times I haue seene and prooued to bee in you. And for as much as *Fortune* hath denied vnto mee the estate, reputation and wealth, that manie haue gained, and the most doe couet, whereby I cannot if I woulde, bestowe vppon you such riches and treasures as might breede content vnto others: I am determined to imparte vnto you, that, which vnto your present condition seemeth most requisite, and wherewith vse and common experience hath *Prosonomasia.* heretofore inured mee, in steede of wealth to giue you wordes, in steede of golde, good, for riches, reason, and in lue of liuing, to affoord you a louing and constant hearte. And whereas I am enfourmed, that contrarie to the expectation of some (who ouer peremptorily *Insinuatio.* haue heretofore deemed of these your young yeares to be laden with looseneſſe, and led forwarde by libertie) you haue of your selfe, and of your owne motion and free will, obtained license and allowance of your father to go to *Cambridge*, in minde to giue your selfe whollie to studie, and the sole fruition of learning, I mused with my selfe whether I might more commende the motion, or attende your perseuerance in the action that thereby you haue taken in hande, in so much as the memorie of the one cannot bee for the worthinesse more permanent, thē the glorie of the other, to your euerlasting commendation will appeare to be most excellent. It is reported of the mightie *Auxesis.* *Alexander of Macedon*, that he was a King, that he was puissant, that he was warlike, that hee was famous, that he was a Conqueror, and that *Meiosis.* hee subdued the whole worlde: but when he came to himselfe, to the conuincing of his owne appetite, to rule reason by the square of right

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he became a meacocke, a childe, an infant, what should I say? he was no bodie. Howe much greater then hee was, hadde the woorthie Prince appeared, if as in the conquest of sundrie mightie kinges, regions and prouinces, so in all other thinges tending to the suppression of his owne peculiar affectes, he had bene no lesse or fullie so much as *Alexander*, *Scipio*, the most renowned amongst the Romanes, and for his sundrie great exploites in *Affrica*, surnamed *Affricanus*, we doe reade, atchieued many valiant and incomparable victories, and were it but that sole battell which hee fought (when *Rome* was nowe at wracke, her Nobilitie spoyled, and her glorie trode vnder foote, readie almost vppon any reasonable condition to bee deliuered into the handes of the enemie) in which hee then freed his citie, repulsed *Haniball* by a mightie ouerthrowe, and thereby daunted so farre foorth his pride for euer, as expelled from him all hope thence forwarde, at anie time elsse to become a Conquerour: It coulde not otherwise bee saide without question, but herein, yea in this onelie action, hee deserued eternall memorie: But was hee herein, thinke you, and for this onely matter throughout all the prouinces recounted so famous? No assuredlie. It was also his rare and most singular vertues otherwise, that fullie perfected and polished the glorie thereof. It was his rare *Temperance*, *Modestie*, *Continencie*, and *Sobrietie*, wherein with woonderfull admiration hee exceedinglie flourished, and became extolled aboue all others. This was it, wherein more then Alexander hee became regarded and famous. The conquestes that by this meanes hee daylie made of himselfe, returned more glorie to Rome, more firme faith and reuerence, then the forcible progression of all other his fattall ouerthrowes and victories: of so greate and woonderfull reputation is Vertue to all her followers. This beeing so, how can I then say, but in this your action, you haue of your selfe right wel begun, how can I think, but aboue many others you haue therein verie well deserued? Wherein shoulde I augmente your praise if not in that which you haue heereby so well performed, the force, operation, and effect of all which, hath onely consisted in subduing your owne appetite? Great commendation haue you won I must needes confesse, and more then with common worthines haue you in this thinge demeaned your selfe, but (my good Cosen) it is not

Synonymia. *Hypotyposis.* *Antipophera.* *Epiphonema.* Praise of the person.

ynough to haue well begun in a matter, without also therein you doe
Paræmia. vse perseuerance. *Hannibal* knew well how to subdue, but he knew not howe to entertaine his victories. As you haue alreadie in this your resolution gotten great good liking, so behooueth both for the preseruation of what alreadie woone, and to induce a perpetuall increase to the fame, that you doe euermore frequente and by earnest and zealous prosecution seeke still to entertaine the fruits thereof. Pro-
Exhortatio. ceede then a Gods name, and goe on with good lucke in your enterprise, the more harder and greater you finde the difficulty in attaining to *vertue*, the more vehemente shall bee your glorie, and the more honourable the reputation that thereby is pursued. For, what hath a
Confirmatio. man of all that may be left vnto him in this worlde, whereof to vaunt himselfe, but the memorie of that wherein he hath most worthily trauailed. The rich reape possessions, which when themselues are once passed away, are immediately distributed to others. The pleasures of the worlde are momentarie, and after wee are once deade wee perceiue them no more. Worship, honour and dignitie, perisheth euen in the verie selfe remembrance. The reuenues of the mightie, when life is once fled, are no more to be tendred. Shall wee then for
Antipophora. a number of fruitelesse vanities, (the regarde whereof doeth neuer last longer, then whilest wee are in present vse of them) neglect the search of that which is of all others most permanent? No surely. So
Absque. praise of his ancestors. behoueth not such as your selfe, that of your aunceStours haue had so many good encouragements, beseemeth not the remembrance of their excellencies in you alone to bee perished. Tis *vertue*, beleeue me, that procureth *Fame*, and soly *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is vncertaine. At leaste wise, it shall many other waies stande
A necessitate. you greatly vppon, to continue this course, in so much as by the æmulation of the vertues of others, you shall thereunto be constrained, be-
Of expectation. sides the loue and regarde that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your entirely
Of loue and hate. fauouring and carefull louing friendes, who with greate longing doe attende the prosequution of your woorthinesse, the ill conceite, malice and spite that some haue hadde towardes you, whereby to ouerthrowe the good opinion of your father, who with greater greedi-
Hyperbole. nesse than Woolues themselues, with more enuie than the Crocodile,

and

and farre more poyson than the serpent, doe lie in waite but onely to hearken after the newes of your declination, and the dissolued purpose of your good intention. Finally, my deerest and best fauoured kinsman, I doe adiure you, pray you, and as earnestly as I can beseech you, by the verie pure and entire loue of vertue, whereof you nowe shall become partaker, by the immortall fame thereunto onely awarded, by the care you are bounde and ought to haue of your selfe, by all the kindred that hath tied vs in affinitie together, by all the loues and possible entreatie that I can, you doe persist, continue and remaine firme in this your intended purpose. In pursuite whereof you shall minister vnto your friendes ioy and comforte, to your enemies shame and reproch, to your selfe praise and eternall regarde, and to all sortes of your acquaintance occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifolde greetings vnto your good selfe. I doe bid you farewell, &c. *Epilogus. entreatie.*

Of Epistles Responsorie.

Char. 11.

FOr asmuch as the knowledge of letters Responsorie are as meete to bee vnderstoode in the ordinarie occasions hereof as any others: I deeme it not amisse amongst the passages of these seuerall titles of Epistles to sorte you forth also of them some particular Examples, the better in their disposition to enable ỹ learner as occasion may serue. Touching which, it is to bee vnderstoode that the matter of euerie answere taketh his originall of a letter precēding, and dependeth principally on the parts thereof. The ordering whereof (except in Letters Excusatorie or Defensorie) is wholy exempted, the course in those other letters prescribed, and the obseruation in these, is principally to consider on what partes the letter which ought to be answered consisteth or is chiefly grounded. Those, howbeit it behoueth we doe fully answere, yet shall you not (as some ignorant of weldoing haue done) recite in your answere the whole circumstance of the matter charged, verbatim in a manner as it is

written before you, for that would breede tediousnesse, besides a ridiculous disorder by such meanes frequented, but you shall (if néede so urge) capitulate the principall partes of euerie seuerall matter charged, and thereupon frame you to answere the points, in sorte as before you, shall be deliuered. Or sometimes not néeding any rehersall at all, if the pointes be but fewe, you shall answere onely as the matter you haue in hande is to bée deliuered. Or otherwise in this sorte: Touching the pointes in your Letter to bee answered: for the first I say, or it is thus or thus, &c. In the second, it is so or so. For the thirde, in this manner or in that. Touching the fourth, &c. And so answere the partes by their number. By which meanes you shall both drawe your selfe to a breuitie therein, and become far more pithie in the matters you haue to write of then otherwise can be expressed. And this beeing sufficient for all matters hereafter, touching these Responsorie kindes, we will nowe for the first Example set you downe an answere to the epistle preceeding.

An example Responsorie, to the last Epistle before remembred.

THe regard of your exceeding good will, and weight of your aduise and good exhortations (my verie good Cosen) haue mooued me many times to thinke on you, and to thank you for the same, *Prosonomasia.* I take no litle comfort of your great good liking of my determination, and that the endeuour therof beareth so forcible allowance at your handes, as to reckon the same in so hie and great accompte, as you doe. *Dichelogia.* I did (I confesse) erre a while, but howe? as a young man, I wente astraie I graunt, but not with perseuerance, for I reclaimed my selfe ere I fell, and stoode vpright ere by ouer much weight I slided too far in my purposes, *Errare est humanum, sed persistere bellui-num.* The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecutiō thereof, I hope to vse such pursuit, as willingly by declination therein, I meane not to become offensiue to any. *Allegoria.* Feare you not sir, the account is alreadie set downe, for notwithstanding my greene yeares must yet of force continue their note of imbecilitie: This prerogatiue yet remaineth, that I may as I liste

adapt

adapt my opinion to grauitie. You shall (good Cooſen) doe mee a great pleasure, if as I am partner of your loue and entyre affection, so I may sometymes bee partaker with you of those exercises and sweet pleasures, wherewith your studie is frequented: I meane that with some discourses of yours you will nowe and then remember mee. By expectation whereof, you shall often prouoke mee to aunswere you. Thus assuring my selfe of that I neuer yet distrusted at your handes, your zeale and fidelitie towardes mee; I regarde you as faithfull as I haue euer found you, and so will alwayes account of you, &c.

An example of an Epistle hortatorie, to the studie of learning.

IT is no little pleasure vnto me, to consider with my selfe my good N. the great trauaile, coſt, and paine, dayly employed by your deareſt beloued parents, to induce vnto you the precious, and of all other most delicate and sweete pleasure of learning: the value whereof, is without all estimate, and the comfort therein conceiued, in no wise to bee comprehended: the louing regarde of whome, and the most lamentable want of the other, when I doe see you either with some ill fauouring aspect not to incline vnto, or with some more then straunge or vnused teames not to account of, I cannot but greeue with my heart, respecting the linke whereby I stand charged to either of you, in so great apparance as I doe to behold the same. True it is, that you are a Gent, that you are heire apparant to large and verie great possessions, that you are (for the yeares you beare) of comely and goodly personage, that you are in all things well accomplished, and euerie way as beseemeth: but yet when I behold this fauour, this comlineſſe, these accomplishments, and know you to bee a Gent, and thinke vpon your large ensuing reuenues and possessions, me thinkes there should yet be an ornament of all these, and a thing of farre more goodly shewe, and more surpassing value wanting to the same, that might if it were well entertained ad more glorie vnto all the others, then the waight of the rest were euer able to purchase. For suppose that all these complements of yours are of large price, and verie necessarie, as they are indeede, and such wherewith the state of man is greatly beautified, yet are they all but thinges pertinent.

Exordium.

Insinuatio.

Propositio.

Merismus.

Procatalepsis.

pertinent vnto the bodie, by force whereof (setting onelie our shape aside) wee doe communicate in euerie thing with beastes, for with them wee liue, wee moove, wee go, wee eate, and enioie the sensuall appetite of inward or outward abilities. But by the benefit of learning, of knowledge, of skill, wee make difference of things, and are onely thereby in our selues distinguished from beastes. And if man which is the principal worke of God, was from the beginning a chosen creature indued aboue any others, and therefore poynted to excell and go beyond all others, howe much more needefull shall it bee for euerye one according to such appoyntment to preferre and put forwarde the vse thereof vnto his owne profite. And seeing as well by the ordinance of God, as common vse of reason, whereby we are gouerned and ledde, euerie man is induced to propose vnto himselfe the exercise of thinges that are good and honest, and that the same also among these, which maketh a man neareste to his Creatour in perfection, is of all others the moste to bee desired: howe much auaylable then and importaunt is it to euerie man to bee frequented with learning, the vse whereof freeth him of common ignorance, and maketh him capable of the high and loftie mysteries. And if in anie studie whatsoeuer, the reputation of honest and good is to bee sought for, what I pray you then learning, may bee iudged more honest, which hauing with it a certaine kinde of diuine and sacred originall, hath from the beginning of the worlde, beene with all men in greatest price and estimation. What may bee deemed more good then that which from verie Asses and blockes, and (if it were lawfull to say) from bruite men and beastes also themselues maketh distinction, and without the which, there were left vnto vs from such, no place at all of difference. What then that can bee sayde to bee more honest, which draweth a man vppe to the diuine contemplation of the sacred Maiestie, to the knowledge of high and heauenly thinges, of woorthie and honourable vertues, and beeing sequestred by the wante thereof, hee becommeth no otherwise than as a hogge, still groueling on the earth, searching onely wherewith to fill his bellie, neglecting in the meane time the expectation or regarde of any other statelie or eternall Soueraintie. Nowe therefore, if the vse of learning, as the thinge of greatest accompt and most woorthie, is heere sette downe to bee so generally

Synonymia.

Asyndeton.

Paradigma.

Commoratio.

Ab honesto.

Allegoria.

nerallie, commended to all sortes of men, howe much more consonant and agreeing is it then to the reputation of a Gentleman, who by what distaunce so euer hee is measured in capacitie, minde, order, state and gouernment from anie other common or ordinarie person, by so much the more ought hee in all endeuours to aspyre and seeke to goe beyond them. For whereas all other men in their seuerall vocations are for the most parte, as it were withdrawne from the speciall notice and eye-marke of all publique administration and gouernement: the Gentl, contrariwise, the more woorthie and noble that hee is in callnig, the more neerer is hee to that aduaunce-ment whereunto by nothing so much as learning hee is enabled to bee preferred. For what profitable member can hee bee in such a place, whose ignoraunce is farre greater then his witte, and whose knowledge is lesse then the least of that, whereof hee ought to take notice and experience. And seeing learning is of all other thinges, a store-house so plentifull and precious, as whereof the wiseman maketh his treasure, the poore man his riches, and the wealthy one his pastime and pleasure, shall the Gentleman who in all other thinges, by Nature striueth to bee excellent, bee in the greatest action of all others so careless and negligent? Admit that you will heere alledge the tediousnesse of studie, and a certaine impossibilitie almost to attaine thereunto, I must aunswere vnto you againe, that this commeth not of the labour thereof, which to those that willingly aspire to the delicate taste of the same, yeeldeth great facilitie with pleasure to bee receyued: but to a slouthfull and sluggish endeuour and disposition. Far be it therefore (good Sir) that you beeing a Gentleman in all other thinges so towardly, and the sonne of such a one as you are, shoulde with the touch of so great a blemish, bee so throughly stained. So woorthie a discente as whereof you are deriued, such infancie and child-hoode wherein so worthily you haue beene trained, so great loue and charge of parents wherewithe you may bee animated, doe inuite you farre otherwise, and to a more excellent purpose. Let the sweete and yet vnknowne delight thereof prouoke you, the praise and commendation solye to vertue appropriate and belonging, once prick you forward, the honour and aduancement thereby continually happening egge you. And if none of all these preuaile, yet the riches and reward

Synathrismus.

Antithesis.

Etiologia.

Epanodus.

Paramologia.

Epiphonema.

Auxesis.

farre greater then anie earthly treasure, which are therunto incident, tie you to a desire thereof. Thinke of the worthines of those, who by howe much the more noble they were in birth, by so much the more zealously they haue trauelled, not shunning any labour, sweate, tidiousnesse, scorning, yea bondage it selfe, whereby to compasse vnto themselues the glorie and rewardes annexed to the dignitie heereof. And if no other remembrance may be sufficient to establish you, regard yet your liuing father and grandfather, the one of whom neglecting his ease and quiet at home, trauailed all Fraunce, Germanie, and Italie, to the intent to attaine vnto the greatnesse of that whereunto you are so hardly perswaded. Neither thinke I that you in whome all other good actions do so plentifully flow, will herein alone with a little labour be terrified: Wherefore my good N. I eftsoones entreate you againe, and againe, by all the loue you haue ought to your name, fame, parentage and stocke, and by all the expectation that in them, or anie of them, is of your happinesse conceiued, you will proceede in this purpose: the weight whereof besides the commoditie and pleasure redounding to your selfe, shall vnto your parents and all others returne most comfortable and pleasing. All which recommending to your courteous consideration to bee entertained, I doe herewith take my leaue, &c.

Dignitie and zeale of others

Auxesis.

By example.

Peroratio.

An other example Hortatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, and seruice of his Prince and Country.

Exordium.

SIthence the time of my little abode heere in London being scarce twentie dayes, vnderstanding of the being in town of my La. your mother, I repaired thereupon to her presence to visite her: there did I receiue notice of your being in Ireland, and that vpon your honourable behauiour, and good seruice there done: The L.D. did not onely testifie the same by his owne hand-writing vnto diuers of the priuie Counsell, but also in especiall letters besides commended the weight thereof, vnto the regard of her most excellent Maiestie.

Insinuatio by praise of the action.

I did not a little reioyce to see that in such young yeares wherein commonlie falleth out a contempt of all excellencies, and a fantasticall desyre of counterfeyte vanities, you coulde (besides the common

common trade and custome of the worlde) addict your selfe wholie vnto so weightie and honourable an exercise, as by labourſome trauaile in the ſeruice and honour of your Prince and countrie, to put forwarde your ſelfe ſo timely. Credite mee, it is not a little pleaſing vnto mee to thinke thereon, neither ſtandeth my affection ſo ſlender vnto your fathers off-ſpring, but that I muſt euer holde the reputation of their weldoing, an aduauncemente to my imaginations, and the ſounde of their good ſucceſſe the verie harmonie of mine inwarde ſoule. *Parentheſis.* *Epitheton.* *Metaphora.*

It is no newe thing I confeſſe, euen in theſe dayes to ſee a Gentleman honourablie deſcended as your ſelfe, and of like worthie education, to attaine vnto learning, to become practiſed in Armes, to put forwarde themſelues in ſeruice, but to continue with reſolution, to performe it with labour, to atchieue it with valour, to beare it with honour, here is the excellencie, this is the rareneſſe, hence ſpringeth the noueltie. *Auxeſis.*

Vertue retaining yet her ancient Maieſtie, though not purſued as in olde time, with ſuch wonted vehemencie, hath three entraunces, leading directly vnto her beautifull paſſage, by the portes whereof, whoſoeuer is deſirous to attaine her, in her pureſt and moſt glorious eſtate, muſt of neceſſitie enter in. Firſt, *Fortitude*, whereby he muſt be enabled to endure whatſoeuer labour and trauell to be impoſed, accounting nothing difficult, to the end and ſweet reward whereof her excellencie is appropriate. Next, *Magnanimitie*, which by a vehement and haughtie deſire, reacheth vnto thinges moſt excellent & of higheſt and ſtatelieſt value, not regarding the hard, tough, & maine force of the paſſage, with what purſuit ſoeuer it muſt bee followed, ſo be it by ſuch meanes it may be wonne, and the glorie thereunto due, may at laſt be attained: the reach wherof, tending to the laſt end and ſcope of al his determinatiõs, ſweeteth all maner of trauel, and induceth therewithal a contempt of whatſoeuer leſſe valued or hindering, to the worthines of the ſame. Then *Longanimity*, enabling by greate conſtancie with rare and accuſtomed patience, to awaite and endure the end, neuer giuing ouer vpon whatſoeuer aſſaults, til the determined ſcope be by all kind of induſtry fullie and perfectly furniſhed. *Hypotypoſis.* vertue hath three entrances. Fortitude. Magnanimitie Longanimitie

For this cauſe, the moſt renowmed parte of *vertue* is ſaide to bee excellent, for that manie doe contemplate her a far off, but few or *Etiologia.*

none at all doe almost come so nigh her, as perfectly to see and discerne her, in so much as some, nothing regarding the singularitie of that, whose sweetnesse they neuer tasted of, become forceleſſe of the pursuit of so diuine an excellencie: and some other sauouring a litle the daintines thereof, yet ouer-reached with the tediousnes of the enterprise, and hindered by the opposition of a thousand vanities, are so astonished in the first onset, as being therewith ouercome, doe by and by giue ouer their purposes.

Now therefore my C. if you will bee a right fauourer of *vertue* indeede, it behoueth that by these possibilities you doe (as a faithful regarder of her diuine & sacred essence) only seeke to pursue her, and that with such and none other respectes, and to no other ende and purpose, but for the sole fruition of her stately and immortall deitie.

Adhortation to vertue.

Merismus. The time now calleth you forth, your Countrie and soyle wherein you were borne and nouriſhed inuiteth you, your praise alreadie gotten, and hope of renowne euer after to followe, perswade you, the honour of your house and parentage constraineth you, yea euerie of these solie and altogether doe exhort and commaund you, that becomming the selfe same you vowed, and they long since haue looked for, you doe nowe shewe your selfe such as was promised, and wherein the expectation first conceiued of you, may in no wise bee frustrated.

Clymax. Consider I pray you, that the rewarde of *vertue is honour*, the guerdon of *honour*, *Fame*, the scope of *Fame*, *Eternity*, the seat of *eternity*, immortall and euerlasting glory. *In* liuing in the seruice of your Prince and countrie, the profession you haue taken in hand is honourable, the charge honourable, the purpose honourable, and the ende and succeſſe thereof must needes be honourable: behoueth then that your continuance therein and your owne deserts be also deemed honourable.

Antistrophe.

Metaphora. Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of *Vertue*, you were entertained with *honour*, you became apprentise to *fame*, and it was assured (that beeing with loyaltie demeaned) you shoulde at length receiue the rewarde of euer flouriſhing glorie. It is (beleeue me) no small matter, that being a particular member, you are put forth as a piller, vpon the prop whereof repoſeth one parte of the weight of the common-weale, that

Commoratio.

the

the ioyes of your whole countrie are fixed vpon your wel-doing, that in pursuite hereof your priuate cause is not your owne, (the secrete reuenge whereof may happelie turne to an infamed mischiefe) but the cause of the *common good*, the publike matter of al; and that where of the scope is of all others most famous and honoured.

Being entertained in a sorte as you are, you shoulde highly wrong the opinion of a greate manie, in drawing backe from that wherein you haue beene alreadie so worthilie behaued, and in becomming lesse than that whereunto in your cradle you were at the beginning so principally ordained: for vnseemelie were it that you shoulde not haue beene hereunto at the first committed, vnlawfull not to haue persisted, and dishonourable (in due sorte) not to see it accomplished. Of right and meet. *Anxesis.*

Proceede then my C. in that whereunto your vertue, your Parentage, your soile, and your fidelitie haue called you, thinke what, how much, and how greatlie it importeth you, that hauing had so manie of your auncestours since their first originall, who haue beene deemed so wœrthie, it fitteth not your selfe alone (in so important actions, concerning especially the honour of your prince and countrie) to bee founde otherwise then equall vnto them in the highest qualitie. So and in such maner, and by such kind of meanes haue the most auncient and renowned worthies of the world be come to be tearmed honored, and mightie. So *Epaminondas* and *Alcibiades* among the *Grecians*, *Æmilius Paulus*, *Fabii* and *Scipiones* among the Romanes, haue bin deemed most statelie. For such cause the acts of your predecessors & nobilitie of your deceased father haue bin registred with the most worthy. O so sweetly might sound from out his breathing ghost vnto your liuing eare, that excellent verse of *Virgill*. Ofexample. *Paradigma.* *Epiphonema.* *Paradigma.* *Prosopopœia.*

Disce puer virtutem ex me verumque laborem,
Fortunam ex aliis.
Learne vertue (Child) of me and labours true,
But Fortunes chaunce, from others do pursue.

The signification whereof, what other thinge may it else importe, but that betweene them who beeing neuer eternized by anie memorable action, as hauing confounded their liues with obscuritie, His Parents.

and such as neuer were borne, there resteth in maner no difference
Sententia. at all. *Ardua virtutis est via.* T'is labours force that maketh
Auxesis. way vnto *Vertue*: great matters vnto the furtherance of her are but easie, the meaner, trifles; the lowest of no value. To ouercome others by vertue is a thinge most honourable, but in pursuite thereof to bee conuinced of any other, is a thinge most vituperable: You
Diatisis. are nowe brought by Fortune into a straight passage, whereby of necessitie you must either by reputation of most excelling worthinesse finish the iourney, or recreant and discomfited, confesse the vttermost of your imbecilitie. But what doe I conferre vnto your viewe, the notes of such and so manie doubtes and hazardes, knowing a
Anthypophora. minde insinuate in your selfe by nature, that coulde neuer so much as thinke or imagine of thinges contemptible, or of anie vile or seruile qualitie at all? truelie for no woorse meane, nor to anie other ende or purpose, but thereby to egge you forwarde by all kinde of possibilities, to the encrease of your highest woorthinesse, that by howe much the more you shall goe about to excell any others, by so much the more greater you may be commended and extolled aboue others.

Paræmia. Ease and securitie, are two pernicious enemies of euer flourishing glorie, and indnstrie, preuenteth all circumuention, which either by slouth or negligence may bee imposed: the victorie is not any others, but your owne, nor the honour to any other appertaining but vnto your selfe. Bee therefore such in continuance, as may fullie bee answerable to each part of your nobleneſſe, and God who is the creator of all thinges, and fauourer of each worthie enterprise, blesse your endeuours with the sustentation of *Vertue*, which is euer permanent. At B. this of &c.

An Epistle Swasorie, wherein a Gentlewoman is counselled to mariage.

Exordium. THE extreame griefe wherein my selfe was a partaker with you, of the death of your late husbande, woulde not suffer mee (good Mistresse E) at my last beeing with you, to deliuer what then I thought meete for your estate, & sithence I haue more at large

large considered vppon to bee for your profite. And albeit your selfe are, *I* knowe of discretion sufficient, and the number of your friendes of regarde competent, both to consider and counsell, what vnto your present affayres may bee deemed most correspondent: yet may it not bee ill accepted, if my selfe of a great manie, that haue wyshed well to your person, and fauoured euermore your good condition, doe heerein also among the rest, put forwarde my meaning, and perswade you thereby vnto that, which (though not alreadie may bee fitting to your instant lyking) yet to your present behoofe may returne no question of soundest and best consideration. *Insinuatio.* *Parenthesis.*

And first, I deeme it not impertinent to referre vnto your knowledge what I haue throughly conceyued with my selfe of your beeing, *viz.* that you are a widowe, a Gentlewoman of verie worshipfull parentage and discent, the wife before time of a Gentleman of as good reputation as liuing, as good alliaunce as credite, that you are knowne to bee modest, discreete, wise and well gouerned, that you are and ought to bee warie in your actions, and such as whereof the babling multitude may reape no aduauntage, and finallie that by reason of the ouer hastie determination of his life (whose continuaunce might haue ridde you of innumerable cares) you are pestred with some troubles, the most part of your liuing in suspence, and that whereof you deeme your selfe most assured, hanging vppon so manie hazardes, as hitherto remayneth doubtfull, in what sort you shall compasse it, or with what liking to your selfe you may happily ouerpasse the same. *Meriſmus.*

Touching the first, I warne you not that according to your present estate, you do minde what you are, what you haue bin, of whom you are discended, and in what sort you may best prouide with wariness, to deale for all these: but drawing to the latter, and weighing on what teames you stande, howe hardly you are bestead, howe slender meanes to auoid it, I repute him not the worst wel-willer, that coulde adwise you with contentment and litle hazard, in what sort you might best endeuour in all effectes to aunswere it. It is reported vnto mee, that by the procurement of some, fauouring your aduauncement, there is nowe profered vnto your lyking a young Gentleman, vertuous, discreete, and well ordered, the sonne and heyre of a *Narratio.*

worship-

worshipfull Knight, on the choyce and regarde of whose Parents, dependeth the best assuraunce of your whole portion, in whose condition and behauiour, albeit you finde no one thing to
Synonymia bee reprehended, yet disclaime you to bee married, you will heare of no suters, there must bee in your presence no speech at all of lyking, and you meane not so soone forsooth to set forwarde for a husband.

The course you doe take herein, seemeth in my opinion verie
Merismus. euill, insomuch as contrarie to that, which both your yeares, your estate, your liuing and present occasions doe require, you forcib ie
Erotema are endeuoured to make so vndiscreete and setled a resistance: Whie La. doe you thinke it profiteth at all, the deceased ghost of him that loued you (a young Gentlewoman as you are, scarce exceeding twentie yeares) to liue thus solitarie? Hangeth the censuring of your modestie, and acceptaunce of that which your best friendes doe wish for, and the wisest doe allowe of, on the tatling humours of
Commoratio. common suppose? if it bee deemed once fit for you to marry againe, and that vpon the warie and circumspect choyse thereof dependeth a manner of necessitie, and that nowe, before anie one of yours almost suspected it, the plenty of that might bee charily wished for, is layde alreadie into your bosome, behoueth the respect of a little time, which (beeing sooner or later, so it bee perfourmed with
Parenthesis. modestie and aunswered with discretion) mattereth not at all to detaine you so much, as thereby you are not able to see into your owne profite? Is it not, I pray you, a purpose honest that is tendered? Is it not a matter lawfull to bee accepted? Is it a thing vnmeete for your present yeares at this instant to be reputed? Nay, is it not all
Auxesis. in all whatsoeuer, that in the best sort as the case now standeth, may vnto you bee offered? Why then abstaine you the entertainment of your owne good? Why drawe you thus backeward from your owne aduauncement? Why cease you to accept that, whereunto in the ende you must by meere force bee compelled? If you will beleeue mee in any thing, or doe suppose the waight of my credite to be auaylable vnto you in ought, I would aduise you in other sort, considering that by declyning from a selfe-opinion of that whereunto without anie manifest reason you are induced, you shall doe most good vnto your selfe, and giue occasion to them that loue you,

to

to thinke that by ſo doing, their good counſelles haue happely preuailed with you and wrought ſuch aduauncemente vnto you, I haue thought with my ſelfe many times ſithence the death of your husbād, howe much imported the vnſetled reach of your liuing to be renued in match with one of good calling: ſee nowe God and Fortune more fauouring your hap, then your ſelfe, your owne wel doing, haue ſente you ſuch a one, as of whiome you might vaunt, and iuſtly in all thinges be occaſioned to accompt of. It now appertaineth that either by fond ſelf-wil, or too much vnkindnes, you ſhake not off from you the foremoſt occaſion of your ſucceeding happines. I reck not what of the cōmon ſort (more of ignorance then wit) may in ſuppoſe of the haſtie concluſion be in ſecret alleadged, their errours like their fancies, are as incertaine as peeuiſh. Be you onely herein perſwaded, to what moſt of all beſeemeth you, and think that both in the waightines, and regard attributed to his and your own worthines, you can for the preſent frame your ſelfe to nothing, that to your eſtate may returne ſo cōmodious, whereunto though no other matter at all enioyned you, it were ſufficient that ſo forced a neceſſitie conſtraineth you, to which the regard of your ſelfe and your owne good fortune willeth to obey. Longer coulde *I* debate vnto you the greate liking of many, conceiued of the partie, to the deliuerie whereof by the report of your neereſt kinſmen, I doe ſolie refer you, onelie ſtudying in this, and whatſoeuer els I may, by all indeuours to pleaſure you, whereof praying you to be moſt aſſured, I doe in all curteſie leaue to detaine you. At B. this of, &c.

Procatalepſis.

Vtilitie.

Neceſſitie.

Epilogus.

Another Example of an Epiſtle Swaſorie perſwading the carefull acceptance and regard of one brother to another.

THE ſounde and entire familiaritie wherewith your parents in their life time ſometimes entertained me, and the neerenes of neighbourhoode twixte both our friendes and long education wherein iointly we haue conuerſed together, mooueth mee at this inſtant ſomewhat to write vnto you in reſpect of the reputation, credit, and accompt that in the world you nowe beare, and alſo the rather

Exordium, by inſinuation.

to win you to the regarde of that, which to the estate of your presente being, and worthinesse of your parents, might be found meetest and conuenient.

Narratio. It is giuen me to vnderstand of a younger brother you haue here in London, who at the time of your fathers death beeing committed to your charge, is for the defaulte of maintenaunce, badly inured, woorse trained, and most perillously by all kinde of likelihood (through such sufferaunce) in the loosnesse of his liuing alreadie hazarded.

Liptote. I woondered not a little when I heard it, and so much the more was the matter troublesome vnto mee, in that respecting it was not tolde in secrete, it seemed by the lookes and gestures of the whole companie that heard it, your good demeanor thereby was very hardly censured, for that standing in such case of credite as you doe, your wealth so aboundant, and your parentes so well accompted of, you *Prosonomasia.* woulde in this sort, and in that place of all others suffer him to wander careless, whome you ought to the contrarie to haue constrained, by any possible carefulnes. How ill beseeming it is both to you & yours, that it shoulde so fall out, you may by supposes coniecture. For my parte, it grieued mee when I heard it and I was not quiet till I found conuenient time to aduertise you of it. And if my opinion may at all preuaile with you, you shoulde quickly call him home from hence, and see him more better to be prouided for, and more worthily trai- *Merismus.* ned. Consider I pray you, the life hee taketh in hand, befitteth not such a one, whose originall was so honest, is ill beseeming the younger brother of your selfe, vnwoorthie his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behauior or the greatnesse of your liuing. You are to remember that hee is yet verie greene, nowe pliable to whatsoeuer may bee impressed in him, as *Parabola.* chafed waxe apte to receiue anie figure, like vnto a newe vessell to bee seasoned with whatsoeuer liquor, what hee now taketh taste and *Allegoria.* sauour of, that hee holdeth, what habite you nowe cast vpon him, the same shadow he lightly beareth. Great cause haue you therfore now to be warie how and in what sort he liueth.

Your industrie, your brotherlie care, your loue, your especiall re- *Congeries.* garde and kindnesse it is, that must bee ayding in this, you and none *Emphasis.* but you are the man on whome hee relieth, you are to prouide for him,

him, and it is your selfe that must answere for him. Think that *nature*, *loue*, *dutie*, yea verie *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your self may become vn to him. In the consideration of which let (I pray you) my wordes become thus much regarded vnto you, that herein as in all other things you performe that beseemeth you. Longer could I occupie my selfe to trauell in this action with you, but that I deem it (more then impertinent) any further therein to require you. Greeting your selfe manie times in my name, I bid you therefore farewell. From my house in B. this of, &c. *Peroratio.*

Of Epistles Dehortatorie, and Dissuasorie. Chap. 12.

VNnecessary were it to wade further in either of these two titles hortatorie or Swasorie, the examples alreadie laide downe being for them sufficient, wherfore we will now passe vnto the contraries of these, being Dehortatorie and disswasorie. The partes and places exhorting or perswading hauing as you see bene drawne from the qualities of praise, fortified in diuers sortes, as well by the *person*, by the *action*, as by the *thing* it selfe, where vnder was comprehended what might be called *honest* or good: So these on the contrarie parte pulling backe or disswading, shall by the vnhonestie of the action or thing as before hath bin said, and by the indignitie, vniustnes, wickednes, insufferablenes, hate, mislike, contempt, or hazard of danger, reputation or good name that thereof ensueth, be euermore measured.

In the handling whereof it is tolerable, by all sortes of arguments, to infer and obiect any thinge to the diminution or defacing of that which we go about to impugne. Yea, if need be, to inuert the good also that in such a person may be supposed vnto a worser sence. As if in dehorting or disswading a man from infidelity towards his country, I might first touching the action tender vnto him, how vnnatural the cause is he taketh in hand, being against his native soile: how vnhonest, by laying out the quality of the offence, how vniust in respect that it is against his allegiance to his Prince, how impious in that it retaineth no piety, tumeth to the disturbance of a quiet state, & breedeth the subuersion of al peace-

gouernment, how insufferable, by reason that good and wholesome lawes are thereby infringed, all sortes of honest and good men wronged, and consequently the commonwealth by such meanes topsie turuie turned.

For the Person if he were at any time of worth I might shewe then the indignitie, or ill beseeming of such a thinge vnto him, for that actions of such kinde are alwaies vnto the noble and best endued mindes vtterly repugning. And so thereupon if in him there was euer reputed any wisdome, I might diuert it now vnto follie, his Fortitude, I might challenge to be Temeritie, his moderation crueltie, his stoutnes arrogancie, his haughtines pride, his Freedome loosnes, and consequently, for euerie other vertue induce or lay downe vnto him a contrarie vice, respecting that by committing of actions so vile & contemptible, all properties whatsoeuer of former esteemed worthines doe vtterly lose the partes they haue of good, and immideately are disturned therewithall vnto euill.

And as in Epistles Exhorting or Perswading, the intended vertue of godnesse of euerie thing is more amplie set forth by the opposite euil: So in these of withdrawing or disswading the intended euil by the opposite good, is euer made more hatefull. Besides, as there bee some thinges that are erpresly good in themselues or erpresly euil, so are there some thinges that for themselues are holde indifferent. In these, to perswade or withdrawe, there is a prettie skill to be vsed, in which the discretion of the writer may not passe vncommended, wherof (for so much as to a learner they may happely passe vnregarded) I entende in this chapter to affoorde some application. For in thinges alwaies knowne to be of themselues either good or euill, there is no great cunning to make a shew of them as they are: but of things which either by times, by liking, by place, by allowance, by conuersation may be deemed good or bad, to be commended or disalowed, in the setting forth thereof appeareth both skill and discretion.

For example, that mariage is a thinge much to bee preferred, and to the increase of man of so greate necessitie, as without which there coulde bee no orderlie estate or societie, no man I am sure will denie mee. And to a man vnwilling to enter thereinto, I might (with intent to drawe him to a liking thereof (besides a number of necessarie causes to be alleadged, as the decay

cay of his house, the continuance of a solitary, lose or bad kind of liuing, the end of his wealth and name together hauing no issue to succéde him, infer also as much pertinent to such a perswasion the sacred solemnization thereof in Paradise, first by the eternall Wisdome himselfe thought méet and appointed, then his pleasure to inioine the same to the worlds increase, then the care that naturally we haue of issue to succéd vs, the indignity for a man of vertue not to haue respect therof, the loue likewise & mutuall societie betwixt man & wife, being of such mightie efficacie, as wherunto no liking is to be compared, the swéet pleasures, cares & delights, interchangeably passing betwéene them, each dearly affying themselues in the others contentment, solace or pleasing, the ioy of procreation, when there shall be a childe produced, whose infancie tatling with a pleasant lisping sound, shall become an incredible delight to the parents hearing, with sundrie other like inforcements and suggestions, all which might certainlie shewe and declare the same to be as it is a matter of much worth, and sufficientlie set forth vnto the partie why it ought to be embraced.

Now, as the same is out of all doubt not onelie tollerable, as I said before, but by the necessitie thereof among many thinges held to be praise worthy: so in another place, & to another person might I againe find as much occasion for matter, why the selfe same marriage should be alike dispraised, as (not reckoning the age of man or woman, which many times more of dotage then discretion pursueth the same) there might be opposed thereagainst the swéetnes of libertie, the vse wherof (nothing more) conduceth principally vnto the estate & life of man, who naturally coueteth vnrestrained & without controlment to do that him liketh, the benefit wherof enioying, he may ride, go, walke, rest, eat, drinke, studie, recreate, solace, and whersoeuer, and in whatsoeuer companie pleaseth him best, vse the conceit therof to his owne appetite.

Now, hauing a wife (suppose she haue all the perfections you will giue her) yet is the delicacie hereof bereft a man: for being once married, hee thencefoorth is no more vnto himselfe, but vnto her, for her pleasure, to her choyce, at her liking, with her contentment, must he then order his humours, his houres, his gestures, his companies, his iourneys, his recreations, and what els he before time might frélie haue vsed, his owne liking is quenched, his

libertie restrained, and yet the losse hereof a heauen to that which followeth, if by great good fortune he bee not the better matched. For imagin the woman chosen, do proue a scolde, wayward, self-willed, malicious, frowning, or suspitious, what a hell is hee then driuen into, whose serpentine and more then Adderlike disposition shall be such as would terrifie a thousande Diuelles. If she bee wanton, dissolute, lewde, or lose in liuing, howe on the other side shall he then be turmoyled? what is it that she will not presume vpon, & dare to hazarde? how infamous shall her life then become to his liuing? how little will shee esteeme of him, in respect of the large account she holdeth of many others? If she be proude, then may she be vnsupportable: if her wit be more then his, then arrogant: if she be foolish, then a mocking stocke: if she be faire, then a spectacle to gaze on: if foule, then a simpring puppet to wonder on: if shee be rich, presumptuous: if poore, then happilie odious. But being what shee may bee, or touching her owne person the best she can bee, what intollerable charge bringeth shee with her, what cost of apparel, what care of diet, what household of seruants, what expence for attendance, what prouision for children; what furniture for house, what daily, continual & neuer ceasing carke & toile for her & hers: in conclusion, what one discommoditie may be reckoned, that with her or for her is not in short space a thousande times hazarded?

Thus doe you see how out of one selfe thing both praise and dispraise by admittance may be gathered. A like thereunto may be added in the vsage of wine. To a crazed man of weak disposition, or such a one whose constitution of bodie for Phisicks sake should require it, I might, to perswade him to the vse thereof, vrge the necessarie meane, the goodnesse, propertie, vertue and wholesomnesse of the same, the operation, howe it recreateth, driueth away heauinesse from the minde, prouoketh appetite, comforteth, and many wayes (moderatelie taken) helpeth and relieueth. But now to dissuade againe the intermedling therewith, what might bee imagined that coulde not bee rehearsed: by manifesting the hurt and manifold inconueniences thereby ensuing, as that it causeth drunkennes, dulleth the wits, making ill digestion, ingendreth superfluities, weakneth the spirits, hurteth the braine, driueth a man to forget himselfe, enforceth to commit that which many times is

filthie

filthie and often vnbeseeming, of a reasonable creature frameth a beast, discouereth counsels, causeth slaughters, and consequentlie loadeth both the bodie and minde with a thousand mischiefes, impediments and diseases.

As of these twain, so might I stand vpon many others the like, which for breuitie I omit, holding these applications sufficient for the present intendment: adding herewithall, that the exhorter, perswader or withdrawer from any thing, ought touching things indifferent, specially to haue before his eyes the reputation of the partie to whome he writeth, considering that some things are lesse meete in one person then in another, and that which well fitteth and agreeth with the state or condition of some one, is altogether vnmeet and disagreeing in the behauiour of another. To consider in like sort this old adage, *ne quid nimis*, whereby in reprouing the vse of any thing he may prefer the *moderation*, and inueigh against the *nimium*. Finally, to respect, that of sundry indifferent occasions not the vse, but the abuse is it which ought to bee reprehended. These beeing admitted, wee will come to the Examples of both kindes aswell Dehortatorie as Diswasorie, and see what therein may be tendred.

An example of an Epistle dehortatorie, wherein a noble Gentleman is withdrawne from infidelitie or rebellion.

MY good G. my faithfull louing Countriman, and dearest of account (whilome all and either of these vnto me, so bee it the frowning heauens and dispiteful wicked fate had not harboured the contrarie) what shall I write vnto thee, or by what tearmes may I now salute thee? Erst woonted were my letters to pursue thee, careless in any cost, and familiarly and boldly to regard thee, now blushing at thy vncouth hap, and carefull of thy careless visage, they cannot without griefe approch thee, nor once without sorrowe intentiuely behold thee. *Exordium.* By insinuation. *Metaphora.* *Allegoria.*

Alas, my G. what furie hath ledde thee, what madnes hath bewitched thee, what hatefull destinie hath pursued thee, that beeing such as thou wert, on whome Nature and the heauens as it seemed, had powred all their giftes moste plentifullie, thou wouldest yet be ledde to deface so many partes of excellencie, with one hatefull, ignominious. *Ecphonesis.*

ignominious and shamefull blott, of wicked, and most heynous treacherie.

Erotema. Diddest thou for this cause take vppon thee the profession of Armes, to become iniurious to thy Countrey, to bereaue men of

Auxesis. their patrimonie, to bee a destroyer of vnitie, a patterne of infidelitie, the dishonour of thy familie, and consequently to thy selfe and dea-

Eephonesis. rest soile, a professed and open enemie? Ah happie in all other things, but in this sole enterprize, in the broaching whereof thou wast put forwarde to bee made the onelie vnhappie, behoueth with such ingratitude to rewarde the first Authour of thy familie? Was this the ende of thy birth, thy parents, education, thy estate, thy wealth, thy

Sinathrismus. possibilitie, to become a Traytour to thy Prince, and rebell to thy thy Countrey? No, no, my G. vilde and too ill beseeming is the drift that hath so ouertaken thee, and ignorant was he of that became thee, that first thereunto perswaded thee.

Dialogismus. When thou liest armed in the fields and (mustering thy ranks in the day time) beholdest and lookest round about thy Countrey, thinkest thou not then with thy selfe, in this soyle was I borne, within this land lieth my patrimonie, heere had I first sucke, and sithence haue the fruits thereof nourished me, and could I then become so ingratefull and vnkinde, as for all these benefits to destroy thee? Not so, nor in such maner haue the vertuous in field beene accounted so woorthie, not for this cause in such actions, haue men beene said to beare themselues honourably. *Coriolanus*, thou wast conuinced by the view of the Citie and mothers intreatie, and shall I vnhappie man for all this, persist in this crueltie?

Iustlie and by great occasion credit me, mightest thou thus complaine of so great an iniurie, and all this being so true, as nothing more true: can it be said in prosecuting the same, thou maist be freed frō in-

Anthypophora. famie? What *I* pray thee hath made men famous, and canonized their memorie, was it not their munificence and valiant demerits in and for

Epanodus. the good of their country? For in what one thing are we more likened vnto God himselfe, then in the worthines of our minds, the resolutions whereof, ought in no wise to be stained with such hatefull obloquie?

Paradigma. The Asse runneth through fire for the safegard of her issue, and shall the valiant man then become negligent to the ayde of his Countrey? Hwoe farre more waightilie shall hee bee accused, who not onelie

giueth

giueth no ayde at all to his Countrey, but also is theunto an inconsiderate and most cruell enemie? Howe careleſſe are such men of their fame, and howe vnlike of all others to those memorable woorthies, the precious regard whereof, vnto them hath beene such, as then goods possessions, riches, kingdomes, yea life it selfe hath beene helde moſt deareſt. Peruse but the auncient hystories of *Rome*, and looke there of *Mutius Scæuola*, the most inuincible Romane, with what confidence hee went solie into the Tent of *Prosenna*, his and their Countryes capitall enemie, in minde onelie to destroie him. The good *Furius Camillus*, who after manie high and honourable seruices by him done to the Common-wealth of Rome, was by his owne Citizens vniustlie banished: howe farre off was hee thinke you, from this your opinion? For the Galles whom before he had expulsed, hauing in the time of this his banishment assieged the Citie of Rome, and beeing then verie likely to haue distressed the same, insomuch as they had alreadie forraged, burnt and destroyed the whole Countrey round about, hee more sorrowfull at the likely ruine of his Citie, then grieued at his owne banishment, (moued thereunto of verie pietie to his natiue soyle and Countrey) entred counsell with the *Ardeats*, and by his wisedome, policie, and great manhood, so perswaded those people, that in feare of their mishap, they were content to leuie a mightie armie vnder his conduct, wherewith hee not onely put backe the enemie, but therewith so mightilie pursued them, as by such meanes hee vtterly freed and set at libertie his Citie and Countrey.

Antitheſis. *Auxeſis.* *Paradigma.* *Etiologia.*

What neede wee search abroade for such forraine examples, and why draw wee not home into our owne soyle of England? What Chronicle shall euer remaine, or what Englisſh Hystorie shall euer bee extant, that shall not euerlastinglie report, the deserued fame of that right woorthie and verie noble indeede, Sir *William Walwoorth*, Knight, once Lord Maior of London, the remembraunce whereof (to his perpetuall prayse, and endlesse confusion of others, who not onely abstaine the putting in vre of such his memorable vertue, but which is woorse, doe endeuour by cruell force to tender violence vnto their sacred Prince and Countrey) shall yet flourish for euer. Ill doe you example vnto your selfe, or thinke on the woorthinesse of that good man, who in the time of King

Tranſitio.

Richard the seconde, when with a most suddaine and strange kinde
Parison. of Rebellion the King was troubled, the Realme pestered, and
the strongest of the Kinges subiectes greatlie feared: euen at that
Emphasis. *Periphrasis.* time when the proude fawtour and Captaine of the rebellious and
rascallie multitude, durst hatefullie and most vndutifullie to bearde
the King in his owne presence, and each man shunned to impugne
Anxesis. the contrarie. This valiant, this good, this right noble and woor-
thie Citizen, standing by, when the wicked and presumptuous var-
let, with so little reuerence approached the King, and remem-
bring the seruices of manie worthie men, that by an honourable ad-
uenture and hazarde of their liues had to their eternall memorie, be-
fore time freed their Countrey with libertie, grieuing that with so
high an abuse his soueraigne Lorde beeing yet as it were a childe,
Dialogismus. shoulde there in his hearing, bee so farre amated, couragiouslie stept
vnto the Rebell, and taking him by the gorge, proude varlet (quoth
hee) that darest thus contemptuouslie demeane thy selfe vnto thy
King and Soueraigne, foule death betide thee, and shame quick-
lie consume thee: Whie, aunswered the villaine in greate dis-
daine, is it thou that greeuest at that I haue sayde? Greeue, re-
Epizeuxis. plyed the stoute couragious Citizen, yea, euen I, I it is that greeue
at thee, and happilie shoulde thinke my selfe accurst, if thou shoul-
dest escape from mee vnreuenged, wherewith drawing more closelie
vnto him, hee pulled him from his horse by maine force, and stabbed
him to the heart with his dagger. The destruction of whom, bredde
such confusion vnto all the residue of his headstrong armie, and sight
whereof kindeled so great a furie in the residue of the Kings com-
panie, (who for that present vpon speciall considerations, was there
attended on but meanelie) that the whole rebellious route were by
such meanes euer after discomfited vtterlie: wherewith before
Antithesis. that instaunt the whole Realme had lyke to haue beene turned top-
sie turuie. Hee and such as hee laboured not by ambitious pride
to arrogate vnto themselues a lawlesse extremitie, but studyed of
meere loue and entire zeale, how and which way they might per-
Ecphonesis. forme best seruice to their Prince and Conntrey. O more then or-
dinarie affection, and feruencie of high and statelie woorthinesse,
in the regarde whereof, life was not sweete vnto these men, whose
liuing might not redounde to become (for their deerest soyle) to

be

bee honoured and famous. What then may I say my G. of that by thee, and thy copartners taken in hande, whether will you be driuen, what shall become of you, how doe ye behaue your selues, who may receiue you, in whose inward conceites (not the pietie and regard of anie of these) no nor so much as one sparke of their loialtie, coulde so deepelie bee impressed, as whereby to withdrawe you from these vnnaturall broiles? What haue you found in your deare prince? what in your louing countrie? what in this citie? what to anie one of al your selues in particularitie, that might in such hatefull maner incite you, & by occasion whereof you should thrust your selues into so great an enormitie? Beleeue me, & it shal verilie be auowed, the successe hereof will returne vnto you none other in the ende then the verie reward of infamie. I haue knowne thee, beeing far lesse in yeares then at this instant, to haue bene able to rule thy selfe, and with plausible moderation to bee indued in all things, couldest thou then beeing a childe performe this in thy selfe, and beeing nowe a man art not able to endure it? There be I know about thee, that will perswade that all that thou doest herein is vertue, that herein thou hast great wisdom, much fortitude, and notable moderation, that the action is haughtie, the occasion libertie, and the end glorie. But how greatlie they doe erre in so saying, let this saying of good *Camillus* stand for you and vs indifferentlie, whose notable speach sprung vp from those his inuiolable vertues, spared not this, to affirme in the presence of all the Senate vnto the people. Let others (quoth hee) deeme it a thinge euill and reprochfull at anie time to bee founde faultie, in not yeelding ready succors and aid to their country: *Camillus* for his part is & shal be of that resolute determination, that it is & ought to be reputed for euermore a thing detestable and vild, and of all other the most hatefull and repleniſhed with all execrable miserie. How thinketh then your gentle mind, of the action by this time? Is it (suppose you) anie vertue that thereunto preferreth you? *Camillus* iudged that it was not reprochfull, but villanous and detestable, so much as to bee founde failing in ought to his countrie, and may it then bee thought a thinge honest to become a persecutor of your countrie?

Aperia.

Auxesis.

Erotema.

Prosopopaia.

It is not *Fortitude*, but *Temeritie*, that conducteth your enterprises, for *Fortitude* aspireth to far more noble and statelier purposes. The action and determination, you preferre therein is not (as fondlie by

Orisma.

Prosonomasia. you is conceaued)*honour*, but *haughtines*, not *libertie*, but *looseues*, not *vertue*, but *viciousnes*: why then continue you in this sorte togethers, vpon so wicked and diuelish a purpose? Why returnest not thou rather to thy self my G. & hauing long before striued to emulate the praise of others by an vnstained gentilitie, wipe nowe quickly off this foule blemish from thee, and couering the filthinesse thereof by a most incomparable fidelitie, become once againe like vnto thy self.

Loue. At the least wise, if the loue of thy countrie, fidelitie towards thy prince, the example of Vertue her selfe, and so many her famous and renowned followers (then which no one thinge on earth ought more to allure a man) may not herewith conuince thee, let yet the execrable

Hate. and immortall hate, that all good men beare to the practise of such

Feare. kind of crueltie, the feare of euer harbouring shame, and erected ignomie, and neuer after hope (thy credite once consumed) againe to recouer thee, let these I say constrain thee. Whilst there is yet but one

Allegoria. craze or slender flaw in the touchstone of thy reputation, peece it vp, & new flourish again by a greater excellecie, the square of thy work-

Sententia. manship. A fewe daies are to bee passed in which there is yet time, fame wounded in life may once bee restored, if death doe preuente

Antithesis. thee, thy shame and ddstruction is for euer shrowded. The next newes I hear from thee, may make thee fortunate, or me for thee alwaies

Epilogus. vnhappie. My longing would bee satisfied of this from which I dehort thee. If onelie herein thou condiscende vnto mee, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou maist as I wish, and wouldest as I bid, bee for, and to mee. Farewell if thou doest well.

An Example of a dissuasorie Epistle, *wherin one is dissuaded from fruitles vanities, to more learned & profitable studies.*

Narratio. I Receiued on Saturday last a letter from your Vncle, wherein amongst sundrie other matters I was aduertised, that leauing your former learned studies, whereunto with greate cost and charge

of

of your parents, you had bene trained, you haue giuen your selfe wholie to certaine thinges, the regarde whereof albeit in their moderate vses, I cannot discommende, yet in respecte of your former intendmentes, I can tearme them none other then meere follies, and verie fruitles vanities.

It is reported with vs for certaine, that you are become an excellent good dauncer, that you are growne prettilie skilled on instrumentes, whereon you play reasonablie, that you spende the time limitted for more profite in the Vniuersitie, in making of songes and exquisite fine ditties, that you are verie fitlie seated for wantonnesse, and worthilie behaued in all kind of curious conueyances.

I woulde for mine owne parte nothing at all mislike what herein you haue in some sorte frequented, weighing indeede that as they may bee in sorte entertained, those qualities doe not ill beseeme a Gentleman, but are in their kinde verie fit and commendable to anie youthfull reckoning: yet studying them as you doe by them selues, innuring your selfe wholie to their delighte, abandoning what elfe might best honour and beautifie their woorthinesse, in respect of the sole propertie of them selues and their owne peculiar goodnesse, I say that in such regarde they are vanities, trifles, thinges of no momente, and in each sounde opinion to bee helde of farre lesse value and iudgement. *concessio.* *Pariſon.* *Synonymia.*

The intendment of your going to the Vniuersitie was for *learning* sake, to become an excellent scholler, not an exquisite dauncer, a Maister of Arte not an artlesse maister, a good Rhetorician, not a conceited Musitian: your Vncles care, was by vilefying his wealth vnto you, (the weight whereof by imminent perilles wee see daylie perish before our eies) to purchase for you the endowment of a farre more greater and assured treasure, and that is by knowledge to teach you to discerne trifles, to procure in you a minde to despise trifles, that leauing small riches to inherit, you your selfe might gather possessions whereby to enrich you. *Prosonomasia.*

You then aar farre misconceiued, to relinquish the hoped reckoning of that you came for, to applie your selfe to that which fewe doe accompt of, and the wisest woulde neuer sweate for, you shall therefore vppon better aduise endeuour if you doe well, to returne your conceite to a far more better purpose. You shall call to minde that

all studies whatsoeuer, by how much the more excellent ech one appeareth before the other, by so much the more assured are they in their kinde, and aboue all the residue, with far greater estimate to bee preferred: if so? then must you graunt me that no one thing vpon earth (then *learning*, then precious and high esteemed *skill*, then aboue all earthly things whatsoeuer, heauenlie *science*) is of so great and surpassing excellence. To lay out vnto you herein, howe much glorious is her shining hue aboue all others, howe sugred her plantes, howe daintie her fruits, howe delicate her pleasures, howe incomparable her high and statelie reach, how she participateth the skies, the element, the venerable search and knowledge of high and sacred mysteries: I need not, you know it, you haue felt & tasted of it. But to shewe howe much you misprise the force of her vertue, howe ill conceiued, and far wandring, you are from the due esteeme of her glorie, to make loue to her handmaides, to professe liking to her seruantes, to become sole entertainer of her vassals: hereon resteth the iniurie, this is it I complaine of vnto you.

Synonymia.

Parison.

Asyndeton.

And if either the sum and type of honestie placed in the weight of the action, the necessitie, meetnes, and worthines, the vtility and benefits seuen hundred fold compensing the trauel, may (as earthly things haue often power to mooue one, aboue things of far higher estimation) induce you to her most deerest and precious fruition, search then the fauor of these your louing mistresses, and (seemlie I grant you may find them) but neuer shall they proue either so wealthy or beautifull. What then should let you to returne to this glorious Ladie? Will you becawse you are an earthlie substance, followe the common reason of euerie earthlie creature? *humum sapere & alta spernere?* or saying that the appetites of the one are much pleasanter for the time, or far lesse tedious then the other, welde your opinion by a peeuish conceite of ease, to become a creditor to wantonnes?

congeries.

Parenthesis.

Erotema.

Allegoria.

These imaginations as they are meerelie bad, so are they ten times woorse in the pursuite, then they are sweete in the foremost thought. Peeuish were it, simplie for you to stande vppon these vanities, thinges wherein children haue delight, and young weaklinges doe roue at cunninglie: you must suppose and harpe vpon the end that must succeede vnto your trauaile, and finding the reache thereof pursue it with feruencie: Such actions as these doe onelie beseeme men, and heerein alone shall you shewe your selfe such as you

Meiosis.

may

may desire to bee, and your friends doe heartilie wish you to proue. Alexander restlesse in the day tyme, gaped for worldes, but in the night season was rocked a sleepe by the *Muses*, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels. *Allegoria.*

Too much impertinent were it for me to hale you on with arguments, who onelie go about to perswade you with warrantise: Neither thinke I in the ende you will declare your selfe otherwise, then euer I haue expected of you. Much more could I infer, that might great lie induce you to that whereunto your owne willingnesse must in the ende, of necessitie conduce you. Onely, if in the weight hereof my perswasions may something preuaile: I shall not forget in any woorthie part thereof, at all times to commend you. In which reposing my selfe for the present, I ende: this of, &c. *Peroratio.*

An other example dissuasorie, wherein the partie is by diuers reasons dissuaded from entring into an action in appearance verie dangerous.

I Haue (good brother) receiued your letters, dated the eight day of this instant, which were with as great diligence as celeritie, conueied to my handes, and by the fidelitie of the bearer haue vnderstoode to the vttermost what you willed, and both of that and your letter haue at large considered. It seemeth therin vnto mee, that whether through ignorance of your owne good, or inconsiderate rashnesse of youth, or voluntarie intrusion of your selfe into your owne harmes, *I* knowe not, but the matter and action mentioned and inforced by the whole course of your letter, is altogither to be misliked, and for the extremitie thereof to bee by all reason vtterly condemned, as whereunto you ought not to condescende, much lesse to bee seene in publique to bee a fauourer of, or, which is more, to appeare to bee, the onelie man through whose follie and immoderate rashnesse, the same is solie to be accomplished. *Exordium.* *Propositio.* *Aporia.* *Auxesis.*

O good God! what blindnes is it that leadeth you? what sencelesse furie that bewitcheth you? What matter of euill that pursueth you? By the intollerable force whereof, without anie fore-sight at all, either of the goodnesse or ilnesse of the action, the *Ecphonesis.*

lawlesse

lawlesse prosecution, the matter of your owne reputation, the daun-
Auxesis. ger of lawe wherein you are intruded, the difficultie whereby it must be attained, the vnhonest sollicitation of your friends, to so great a hazard, the discommoditie that thereon is attendant, and perill euerie way that in the execution cannot be auoyded: you will notwithstanding all this forget your selfe so much, as in the accomplishment of a purpose so farre different from the nature (I will not say of a Gentleman) but of an honest man, go about to put in proofe what in the ende must of necessitie returne to your owne confusion.

Procatalepsis. But you will say it is loue, and extreame lyking that compelleth
Antipophora. you to so forcible an action, as without the obtaining whereof you are no bodie, you cannot liue. Loue say you? Alas, what loue tearme you this, that is laden with so manie disordered motions, call
Orismus. you this loue? Nay rather call it madnesse, for loue is measured by no extremitie, but in the honest and vertuous encrease thereof, where not by a harebraine furie, but by a discreete and moderate ascention men by degrees doe climbe vnto that, the sweete and pleasant force whereof neuer participateth anie occasion of such vnreasonable bad-
Erotema. nesse. Why brother, doe you loue her whome you haue sued for, and because by desert you cannot attaine her, will you vndertake thereupon to bereaue her by force? Howe vnhonest I pray you is the
Auxesis. purpose of so great a wrong? Howe vnfit to bee put forwarde in the
Etiologia. meaner sort of men? How intollerable in a Gentleman? For if in the account of things vnhonest, any action whatsoeuer may appeare to be vile, what then this *I* pray you may bee deemed more dishonest, more bad, or more vile?

And if it be punished extreamly by the lawe, the taking away of a
Auxesis. mans goods against his will, what may he deserue that bereaueth the person of anie one, being also a Gentlewoman, such as to whome all humanitie forbiddeth to proffer wrong, and to the honourable entertainment of whome, is appropriate onely the nobilitie of a Gentleman, nay, in what sort may such a one bee censured in the reputation of all honest men, that in sort so violent, goeth about to ratiish her, not onlie offering iniurie therein to her person, but also to her fame, reputation and offspring.

Thinke you that the intendment heereof can returne credite to your lying? Thinke you that by deliuerie of such fruites you

may

may bee reputed a Gentleman? No beleeue mee, it cannot bee, but according to the vnwoorthinesse thereof, it rather shall giue occasion to all that shall heare or vnderstande of it, to accuse, blame, mislike, and vtterlie to condemne you But what if no manner of suppose at all of dishonestie were left therein, whereby to discourage and withdrawe you from the action, imagining that the purpose thereof were holde meete and honourable, and that to euerie one that could winne his choyce by anie force he might, it were lawfull without discredite or anie censure of law by what meanes soeuer, to compasse the same, do you thinke it a matter sleight and easie for you to performe it? No, no sir, you reckon too wide, you goe beyond the Moone, you are too much deceyued. Know you not the Gentlewoman is worthilie descended, that she hath parents, brethren, vncles, and friendes to keepe her, to rescue her, to defend her? Why sir, is there no more to say, but you will haue her? You must haue her? and by maine force you will take her? You deale with no children *I* can tell you, nor weakelings as you account of, but men wise, valiaunt, well reputed, and of sound gouerument: who by so much the more iust and right, the occasion is of their defence, by so much the sooner will they, and are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardie, bolde, and aduenturous (the vse whereof being imployed to good and laudable purposes, were I confesse much more effectuall) but herein how euer the case standeth, I see nothing so likelie as an impossibilitie, in somuch as if you be delighted to become infamous, and in the memorie of a shameless life to hazard your selfe to a shamefull death, then may you enter into it: once this I knowe, that her can you neuer finde so slenderlie accompanied, that with small force you can carie her, but within a moment alwayes, there will not bee wanting a number that shall bicker for her, from whose insight, you are altogither vnable, if her selfe consented thereunto, to conuey her.

Anthypophora. *Concessio.* *Synonymia.* *Asindeton.* *Erotema.* *Auxesis.* *Procatalepsis.* *Prosonomasia.*

But graunting vnto your wilfull imagination, as much in all things as you can desire, suppose you might winne her, conuey her, keepe her, and that the daunger of lawe limited at all no hazarde thereunto, (the contrarie whereof you well knowe, being guerdoned with no woorse then losse of life) doe but yet againe returne to your selfe, and call to minde your birth, your familie, your profession, your maner

Concessio. *Congeries.*

Epanodis. maner of liuing: your birth by your parents who were worshipfull, your stocke by the reputation yet helde of the same: your profession, which is Armes: your liuing, a Gentleman. Is it then consonant or a-

Erotema. greeing to all or anie of these, to commit any outrage, and that such an outrage, as to any other were not so proper, as to a villaine, a wretch, a rascall, such a one as neither by nature, education, or custome, knoweth to do otherwise? What would you exercise I pray you on her, if you had her? Once you confesse she doth not loue you, then no question, would she ten times more hate you: Your answere I knowe would bee, either by entreatie to perswade her, or by force to subdue her.

Diaiysis. The conclusion is friuolous, if being now her supposed wel-willer, you can by no meanes allure her, imagine you then by prayers to conuince her, after you haue once shewed your selfe so extreame vnto her? And if force be it you pretend, it is repugnant to gentlenes, yet (be it you neglect what therein to be considered) assure your selfe her malice neuertheless towards you will neuer be quenched. For that

Sententia. of our selues we cannot freelie accept of, we neuer by compulsion can

Confutatio. be procured to like of. With you now, the case is quite contrarie, for so imminent euerie way are the perils thereof vnto you, as if her friendes should abstaine it, yet the lawes will punish it, and if no lawes were at all, yet God would reuenge it.

If then you will hearken or vnderstand what is right, you must bee diswaded from these intendments, wherin if my selfe should haue become so graceles, as to haue set in foote with you, iustly we might haue both confessed to haue beene drowned in all vnhappines togithers.

Epilogus. And nowe good brother, vse I pray you that meanes herein, that with greatest commendation maie beseeme you, weigh with your selfe, that such distemperate motions are not to bee followed, conceyue that *Vertue*, whose seruaunt you were in your first education, forbiddeth you to bee ledde by such sensuall appetites, thinke that the honour of Armes which you haue professed, extendeth not it selfe to the frayle and weake subduing of a Womans condition, who by reason of her sexe rather chalengeth at your handes a defence, then anie man-like enforcement: besides, much vnwoorthie should it bee vnto your reputation by violence to dishonour her, whose estimate and account by reason of your liking,

liking, you ought to preferre with all honour. *In* fine, frame your selfe to doe that vncompelled, which by force you shall bee constrained to wish once to haue perfourmed, so shall you euer doe that beeseemeth you, and giue me cause, as my deare and louing brother euermore to accompte of you. Our former loue and liking willeth mee euermore to greete you, your sister and mine commendeth her heartilie vnto you. Fare yee well, B. this thirteenth of Nouember, &c.

Of Epistles Conciliatorie.

Chap. 13.

After these Epistles dehorting and disswading, followeth nowe the nexte title Conciliatorie, whose vse being preferred in acquiring vnto our selues the acquaintance, friendship or familiaritie of men worthie, haue often their directions as well from those of honourable or worshipfull name or calling, to such as are their inferiours, as otherwise betweene equals, or those that bee accompted familiars: but seldome or neuer is frequented to such as are our betters, for then it loseth the name of Conciliatorie, and because of the humilitie thereof seemeth to be Petitorie. Touching the first degree of these Epistles, it is likelie, that hee who is much our better, will either of his honour, worshippe, or gentlenesse, in plainest tearmes alwaies offer himselfe to his inferiours, whome in such sorte hee desireth to bee knowne vnto, or otherwise willinglie would repute of. For the others, touching equals or familiars, order therein requireth, that pithily and plainly wee set downe the cause moouing vs to take knowleedge of him wee write vnto, and thereupon to moue his acquaintance.

This, albeit without some assentation, it hardlie falleth with some in their writing to bee carried, yet shall our learner by all possible meanes indeuour to keepe such Decorum herein, that hee gloze not too palpably, least by such meanes he do incurre a notable suspition of flatterie.

If in our selues we do conceiue or find some one or mo things, that are vnto such a one pleasing, or whereof wee may conicaure the regarde to returne vnto him commodious, or to confirme towards vs a more spectall liking, that shall we modestlie tender, and deuise without arrogancy in some conuenient sorte to be signified. These are the onely precepts in this kind of writing, to be considered, the effectes whereof are in this sort following by their examples deliuered.

An Epistle Conciliatorie, written *from one of good accompt to his inferiour.*

After my verie heartie commendations vnto you. This bearer and my seruaunt whome I greatlie credite, hath signified vnto mee manie matters tending to your great commendation, the reporte whereof, I haue often sithence hearde confirmed by others. And for asmuch as touching mine owne condition, I haue alwaies beene a fauourer of artes, and entirelie accounted of the singularitie of anie one according to his worthinesse, I haue so much the more greatlie desired your acquaintance, as one whome willinglie I would doe good vnto. Assuring you, that if at some conuenient time you will take paines to see mee, I will not onelie (as occasion serueth) bee well content to imploy you my selfe, but also in place of further accompt dbe the best I may to recommende you. Meane while I woulde gladlie bee insourmed by the returne of this Messenger, at what time I may expect to see you, according to which I will appoin t horses, and send some to accompanie you. And so for this present doe bid you hartilie farewell. From my house of N. this twentieth of April, &c.

An example Conciliatorie, from one equall to another.

The vniuersall reporte of your excellencie, each where declared, hath mooued mee good M.N. not onelie to admire you for the

the same, but among a greate manie others, that regarde and especiallie doe accompte of you, hath induced mee also hereby to praie your acquaintance. I confesse sir, sithence I first heard of you, I grewe euen then verie desirous to see and to know you, but being this other daie in companie with sir T.P. I vnderstood howe much for your singular vertue both of the good Knight and Ladie, you were hartilie commended and entirelie fauoured.

This considerate opinion of theirs, hath in my speedie determination egged mee forwarde, and caused me to salute you by these letters, the rather for that I haue sundry times bene enformed with what ioifull and friendlie conceite, you doe entertaine the familiaritie of euerie Gentleman. Little (God knoweth) resteth in mee to pleasure you, the worthines whereof I coulde wish, were as well answerable to your vertue as effectuallie you might haue power in mee to commaunde it. This one thing can *I* deliuer of my selfe, that since *I* had first capacitie to discerne of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reuerence to entertaine their actions. A fauourer I haue still beene of the learned, and a diligent regarder of their excellencies, such as in minde more then wealth wold wish to be reputed happy, & to my vttermost power gladlie accomplish what might bee deemed most worthie. Such a one if you vouchsafe to like of, I wholie yeelde my selfe vnto you, expecting nothing more then at your conueniente leisure I might finde occasion to see you. Whereunto referring the residue of all my desires, It doe for the present cease to detaine you. London this fourth of Iune, &c.

TO these Epistles might be added two seuerall answers: in both of which there is required a special and wel demeaned modestie, in the one of humilitie to bee according to his better, in the other of curtesie to gratifie his equall, each of them containing, a submissiue execution of that, in either of their faculties and professions simply to be attributed, the diuersities of both of them not impertinent to these our instructions, I haue in sort following put downe to be considered.

An Epistle responsorie answering to the first of these Letters.

IT may please your Worshippe, I haue receiued your curteous Letters, and by the same, as also by your messenger haue fullie conceiued of your fauour and louing intendment towardes mee, for all which I can but render vnto you my most humble and duetiful thankes. Touching my selfe, I verie gladlie wish that there were anie thing in mee, whereof you might take pleasure, or wherewith I might anie waies bee enabled to doe you seruice: Such as it is I humblie render vnto your commaunde, and doe pray that in as good sorte as I tender it, you will bee pleased to accepte of it. Your man can witnesse, that as yet I haue some earnest occasions for a while to detaine mee, who otherwise woulde bee well contented forthwith to waite vpon you. And were I not thereunto especiallie enioined by your good fauour, the importunitie of your seruaunt might happily in such case haue preuailed with mee. It may therefore stand with your good pleasure to pardon mee, one moneth, which tearme beeing expired, I thence forwarde will remaine at the commaunde of none so much as your Worshippe, to whose good acceptaunce I eftsoones doe recommende my selfe in all reuerente duetie. London this of, &c.

A Letter responsorie answering to the latter Epistle.

SIr, I haue vnderstoode by your gentle and friendlie letters, not onelie howe much I rest beholding to your good opinion, but also to the curteous Knight, and my especiall good Ladie you write of, to each of whome I haue founde my selfe indebted exceedinglie. Manie waies might I aduertise you howe much I haue to thanke both them and you, which that my desires may appeare answerable to your wishes I doe leaue, till personallie in as present hast as conuenientlie may bee, I see you. I am not altogether ignoraunt of the good partes which by some (vnto your selfe well knowne) hath beene aduertised heretofore vnto me of you, and for which I do most willinglie embrace you. Assuring you y you haue but preuēted me in this one curtesie, which before my going out of town, I was vehementlie

mentlie perſwaded to haue tendred vnto you, wherein neuertheleſſe I reſt ſatisfied, in that by one ſo well accompliſhed as your ſelfe, I haue heerein beene ſo farre foorth conuinced. My buſines with his L. reſteth I hope vpon a preſent diſpatch, and therefore doe I reckon (by Gods grace) within theſe verie few dayes to viſite you. Meane while, confeſſing howe much I ſtande charged vnto your ſelfe for this ſole courteſie, I doe pray that vnto the good Knight, and his La. you will report my right humble dutie: And euen ſo doe commit you to the Almightie. This of, &c.

Of Epiſtles Reconciliatorie.
Chap. 14.

NOwe after theſe Reſponſorie Letters, each anſwering vnto the others tendered courteſies, I thinke it meet to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliation to thoſe from whom wee acknowledge in ſome ſort or other to haue beene diſſeuered, contrarie to the bonde of friendſhippe or dutie that therein might bee required, whether by our owne default, or by whoſe or what defect, as by the circumſtance of the action ſhall bee tendered. In the framing of theſe Epiſtles wee ſhall recorde with our ſelues, in what league, amitie or dutie, wee haue before time ſtoode charged or bounde to him to whome wee ſtudie to bee reconciled, thereupon ſhall wee according to the diſtrict obſeruation at that inſtant holde of the ſame, ſtudie either to qualifie, annihilate, or vtterlie to extinguiſh the cauſe of falling of the diſſeuerance, or breach. Then ſhall we deſire for the conſiderations thereunto inducing vs, to be retained againe in his wonted fauour or friendlie acceptance. And theſe as in the examples following may accordingly be ſuted.

An example reconciliatorie from one friend to another.

THe regarde of our auncient amitie and long continued acquaintaunce, wherein ſo firmelie and manie yeares wee haue beene knit. *Exordium.*

knit togithers, will not permit (my good D.) that wee for one slender grudge, (rather by the malice and despite of others enuying our olde *Parenthesis.* friendship, then by anie occasion of our selues, in ill time suggested betweene vs) shoulde in this sort bee disseuered. True it is, that before this time the like breach, or anie thing neare vnto the same was neuer seene betweene vs, but what (mischiefe) shall I nowe tearme it, or imagine to bee the occasion, that in so vnlooked time, and vpon so vnexpected occasion, hath in this vilde sort, giuen meane to vntie vs, betweene whome so great a league of loue, so long confirmed and approoued liking, so manie protestations and vowes haue ere this passed, as that by the force thereof it might well haue seemed wee should neuer haue fallen to this variance. But what can- *Epitheton.* not enuie doe? What is it that cruell, detestable and inueterate malice cannot performe? Credite mee, my D. for my part I am sorie that euer follie so much maistred vs, as to hearken in any sort to the stirrers vp of such bitternesse. And as my selfe was the first that by admittaunce and allowaunce of those rumours gaue the formest onset, by meanes whereof grewe this discontenting and vnkinde department betweene vs: so will I bee the first that shall endeuour to renue againe our friendshippe by a more iust reconcilement, to the intent the fruites of our vnfained liking becomming by such meanes the more forcible, may render vnto all the worlde a sufficient testimonie, how hard and difficult a thing it is to part those whome (but onelie death it selfe) hath power to disseuer. Bee onelie contented my D. once againe, to restablish that which being a little vntwisted, *Epilogus.* could neuer wholie be broken. Thy knowne good will, and heartie zeale vnto mee, assureth mee not to distrust the same at thy handes, which thou shalt euer finde to be graffed within me. This euening by Gods grace I meane at our lodging to see thee, whither, and to thy selfe I doe most heartilie commend me.

THis Reconciliatorie being different from that other Conciliatorie Epistle, by reason of the argument thereof tending to renue that, which formerlie might by the other before bee intreated for, carrieth the effects thereof as well as it dooth betweene equals: so from an inferiour person to one who in repu-

tation

tation is somewhat more then his better. Upon presumption of whose fauor, or by negligence of his own dealing, hauing thrown himselfe into some disgrace with such a partie, he may by meanes herein offred, reconcile himselfe in any sort he list of humility. To the furtherance whereof, this example following may bee considered.

An Epistle Reconciliatorie, from an inferiour person, to one that is his better.

PLeaseth my honourable good L. It was giuen me to vnderstand about two daies passed by M.R. that your L. should very hardly conceiue of me, in that vpon some vrgent occasion, I delaied to yeeld that testimonie vnto his cause, which in equitie and reason I ought to doe: and the rather, for that by your earnest entreatie and request, I was eftsoones thereunto required. The griefe was not small I sustained thereby, in that hauing receiued many and sundrie benefits by your honourable fauour, whereby diuers waies I remaine in dutie and honestie charged during my life vnto your L. I should stand on so great a hazard, as the aduenture or losse of your good opinion, onely for a matter sinisterly suggested vnto you against mee, without anie maintainable reason. Your L. dooth I hope remember, in my last speeches had with you about the very same matter (albeit before that time, I stoode on some tearmes, doubting the malicious dealinges of the aduerse parties agaynst mee, in reuengment of my plaine and honest testimonie to bee there giuen) yet at the last I concluded, to gather together all the Notes ministring furtheraunce to the cause, and thereuppon to deliuer my true and certaine knowledge according as had beene required. Nowe, what care I haue sithence vsed in the matter, and vppon intelligence had with M. R. howe vehementlie in satisfaction of what might anie wayes content your L. and bee furthering to his right, I haue proceeded therein, I had rather himselfe shoulde deliuer, then I to become a reporter vnto you. Insomuch as I well knowe (howeuer any others haue misinformed your L.) himselfe as a Gentleman, will vppon his woorde assure the truth and certaintie. I did *I* must confesse at the first vse some delayes in immediate

Narratio.

Propositio.

Dichologia.

dispatch of the thing, but how and in what manner, and to what end and purpose, let him also relate. Your L. I hope, will therefore bee pleased to do mee that right, as not to be euill perswaded towardes mee, in a case wherein I haue vpon your honourable assurance and commaund, entred so farre foorth, as thereby I stande assured to haue purchased vnto my selfe matter ynough of hatred, and by those whome (hauing refused to entertaine as my friendes) I haue inabled sufficiently thereby, to become my heauie and bitter enemies. The hatred of whome cannot vnto mee anie wayes become so iniurious as the ill conceyte of your L. should redound to bee of all others most grieuous. For mine owne parte (so much doe I stande on the reuerent regarde and account I beare vnto your L.) as were it not I rest perswaded that vpon the equall deliuerance conceiued of my willing minde vnto your seruice, you would againe bee reconciled in fauourable and good opinion towards me, I should so farre foorth bee discontented in my selfe, as neuer could I bee at attonement with mine actions, wherein by the least sparke of negligence whatsoeuer, I might thinke to haue ouerslipped anie thing that shoulde become displeasing, or otherwise offensiue vnto your honourable liking. Your L. woonted fauour and bountie giueth mee great expectation of the contrarie, and mine innocencie and true report of maister R. doth also in some sort assure me. Whereupon remaining as he that alwaies thinketh his life no better spent, then for and in your L. vtmost seruice, I humblie surcease, this day of, &c.

Antithesis.

Peroratio.

Of Epistles Petitorie. Chap. 15.

THe manner of these Epistles might in another purpose then herein expressed, bee also applyed, as being Reconciliatorie, in the behalfe of some other to bee written, as occasion may bee offered, but forasmuch as they in that sort beeing handled, doe for the most part, fall into the Swasorie, Disswasorie, Defensorie, or Excusatorie kinde, I deeme it besides necessitie, to write anie further examples thereof, for that when anie such shall bee brought in question, the substaunce and conueyance of the state

and

and cause, may readily thereunto be drawne out of the places before sorted vnto each of those kindes, as in the discourse formerly set forth are at large remembred. In manifestation whereof, let it be considered, that if by an epistle of this title I should endeuour to reconcile a man to his wife, or a woman to her husband, a seruaunt to his maister, or a maister to his seruant: the father to the childe, the friende to a friende, the neighbour to neighbour, or kinsman to kindred: Needes must I for the compassing thereof shewe some reasons howe and which way to induce these, and therefore must I of necessitie run into diuers perswasions, defences or excuses, in the qualities whereof (by whatsoeuer action I goe about to transpose them) the effectes yet must needes be concluded. Sufficeth therefore that for these Epistles I haue deliuered sufficiently, and herewith will wee wade vnto the nexte, which in order hereunto are Petitorie. And in asmuch as these Epistles are so named, for the earnest petition or requests in euerie of them contained, and that the variety of thinges are such to be demanded, and mens conditions so diuers, at whose handes or from whom the same are to be returned: It therefore falleth out by consequence that according thereunto the maner of the Epistle must needs also be diuers and variable. For some things there are which fauorably and with great indifferencie, are oftentimes to be graunted, required or obtained, as counsell, aid, patronage, good speeches, natural care and regard, & such other like. Some also and such semblable persons, as for which, or to whom, to aske or sue a certain kind of shame, is in a maner tied, viz. in craning, borrowing, importuning, charging, or to vehement troubling. The stile, order, and deliuery therefore appertaining to either of these must needly be different. Touching then the generality of both, to either of them it is requisite that in the Exordium, an indeuour bee vsed whereby to adhibit vnto vs the good will, fauour, or good liking of him to whome wee write. Perte that therein wee proceede according to our acquaintance with the partie, his estate, credite, or suppoze whereby to pleasure vs. Thirdlie, that the cause we take vpon vs to preferre, bee iust, lawfull, and honest. Fourthly, that it be in his ability, or power, counsel, aid, or protection, to prefer or relieue vs. Fiftly, the order or meanes whereby the same may be wrought and accomplished. Sirtly, our grati-

tude and remuneration, worthily tied to the thankefull acknowledgement or requitall of the same. In the first sorte of these, the cause standing fauourable or indifferent, we may the more bolder indeuour to produce or lay forth the aptnes or beseeming therof. In the second, greater modestie, and a more shamefast deliuerance is to be retained, the preferring whereof woulde be best by insinuation, the better by couert meanes to wade into the depth of our petitiō. In this place a more then ordinarie bashfulnes would bee admitted, which giueth no small furtherance to euerie demaund, as audacious and wainscot impudencie on the other side returneth the greatest impediment in anie thing to be obtained. For no man willingly would do benefit to such a one who in maner goeth about as of duety and not of curtesie to craue the same, and rather as a commaunder then crauer, woulde impudently thrust himselfe to the obtaining thereof. And because the whole course hereof obserued by way of euerie Petition, is by inference of many circumstances to be altogither determined, the order as I haue related vnto you before, must be conueyed by places Swasorie, resting very often in confirmation of the honestie, goodnes, lawfulnes, and needfulnes of our petition. And if the Exordium be happily framed of his person to whom we direct our letters, it shall not be amisse that therein briefly wee capitulate some parte of his vertues, curtesies, humanity, bounty, readines to comfort, pleasure, or doe relefe vnto any, whereby we may priuately drawe his fauour and good acceptance vnto vs: besides, if he haue made vs before time beholding vnto him, we shall gladly acknowledge the same, and declare that being already indebted, we study more thereby to yoke our selues vnto him. If of our owne persons, then shall we lay open, with what great expectation and regard we do in our conceits entertaine the desertes and worthinesse of such a one, modestly preferring what in fauor of him, and common and equall loue or regard hath passed betweene vs. If of the interchangeable loue, liking and curtesie, whilome resting betweene our predecessors or auncestors, then the weight and force thereof we shall put forwards accordingly. If of the person of our aduersarie against whom we demaund any assistance, fauor, protection, or remedy, we may infer (if any such be) the common mislike of both of vs towardes him, and how ill he hath deserued at eithers handes

and

and thereupon require aid against him. If of the thing or matter it selfe, the same be to be caried, we shall shew the value, godlines, goodnes, or common benefit of the same, that the matter is vnto him easie, to vs of great importance, and if without arrogancie it may be done, we may inforce some occasions of benefit or other contentment thenceforth to happen vnto him. And if any discommoditie do happily seem to appeare in laying open the same (the likelihood whereof may either alienate his minde, or withdraw his assistance or other liking from vs) that shall we either study to extinguish or otherwise, as much as we may, to qualifie or anoide: By such kind of meanes, behoueth we prepare our selues to the deliuery of our petition, which being in as apt and plaine tearms as may be laid open, we shal by such inforcements (as in moouing affections hereunto, may be deemed pertinent) with greater facilitie procure the same to be effected.

An example of an epistle Petitorie written on the behalfe of another.

THe studie and great desire wherewith (sir) I see you bent continually to the vniuersall aid and benefit of al men, and for which to your great praise you haue generally well deserued, and deseruedly are euerie where reputed, hath mooued me in the behalfe of this poore man to become a petitioner vnto you. About two moneths since, hee had dealings with a neighbour of yours, touching a farme which he was for tearme of yeares to take at his hands, and notwithstanding a promise and graunt thereof to this bearer made (in consideration whereof he paide him then in hand a good parte of his money (the iniurious cormorant glutting him selfe with extorting from the pouertie of this and manie others, hath fr hence that, not onelie passed a demise thereof in writing to another, but goeth about to defraud the poore man of his money, the sum whereof is the whole patrimonie, riches, and stocke of himselfe, his poore wife and familie. And for so much as without the countenance of some one fauouring the poore mans right, hee is like to bee ouerborne with the weight of the other, and so consequently to bee vndone: I haue thought good to make thus bolde to pray your lawful fauour in his furtherance, that by your authoritie and meanes, some honest satisfaction or ende may

Exordium.

Narratio.

Allegeria.

be therein to his behoofe had. You shall doe an act verie charitable, in dealing for such a one, for the procuring of whose right, his heartie praiers for your safety shall witnes wel the comfort you shall do him therein. I am perswaded your speach and aid may herein preuaile verie much, as a thing which with great facilitie you may cause to bee dispatched. And for my self, as I shal at no time rest vnmindful of my request tendred vnto you herein, so shall I not faile in what I may to the vttermost of my power to satisfie you, by whatsoeuer possible requitall. And euen so with my heartie commendations, I doe bid you farewel. R. this twelfth of Aprill.

Epilogus.

An example petitorie in the nature of Reconciliatorie, from a sonne to his displeased father.

Metaphora. Exordium.

IF floods of teares sealed with harde and bitter sighes, if continuall sorrow and neuer ceasing care, if consuming griefes not of a diseased bodie, but of a pestred mind, might haue rendred sufficient and assured testimonie, whereby to perswade your laden eares surcharged by this time with the weight of my incessaunt and continuall cries: the intollerable woes wherein I liued, secluded from the right and name of a sonne, and barred quite from the sweete and gentle tearme of a louing and kinde father, hadde ere this time giuen meane of recouerie, to my daunted and dismayed spirites, and kindled in mee some wan hope, one day to haue founde an houre so happie, wherein by a right conceite conceiued of my vnkindlie pleasures, or conuinced by the importunity of those who haue pitied my euils, your naturall care might in some sorte or other haue bin renued, to the redresse of all my fore wearied and heauie groning mischiefs. But infortunate as I am, that for all the humble suit so manie times presented in these and such like blubbered lines, so hardened is the mind of him I write vnto, that whilome hauing bin a deare and louing parent, I may not heerein dare to tender, or so much as once put forwarde vnto him, the appellation of a gratious and pittifull father. If it haue so pleased vnto your grauitie, in such seuere manner still to deale with me, and that the hatefull shewe of my ill desertes, is yet become of so loathed and detestable recordation, in this verie season vnto you: then

Epitheton.

Ecphonesis.

Periphrasis.

as (before time) eftsoones doe confesse my letters vntimelie to haue approched vnto you: but if the long detained grace, by whose heauie want (your sonne might I say?) nay, the forlorne and despised issue of your aged yeares (for so I am now forced to say) is perforce driuen almost into a desperate conceite and mislike of his liuing, may by the least sparke of expectation, be annexed to the most vehement effects of his prostrate and meekest submission, then groueling vppon the lowest ground, and humbling my highest imaginations to the deepest bottome, wherein your implacable displeasures haue hitherto beene couered, as meekely and with as penitent speeches, as anie grieued and passionate minde can vtter: I do beseech you sir, that at the last you will receyue (not into your accustomed fauour) but to your common and ordinarie lyking, the most disgraced of all your children, and pardoning the disobedience wherein hee dared once so far foorth to prouoke agaynst him, the weight of your knowne anger, vouchsafe hee may nowe againe bee of your familie, though not partaking with your children.

Metanoia.

Antithesis.

This sole benefite and last request if my burthened soule may obtaine at your handes; happilie I may then liue as comforted by the hope of that whereunto a buzie and carefull endeuour may once peraduenture enable me, otherwise dying in the ouerflowing of my desperate and continued griefes, I pray at Gods handes I may obtaine that by mercie, which cruell destinie in my life time could neuer win vnto me, by all possible intreatie. My submissiue dutie answerable to the regarded place of your fatherlie authoritie compelleth mee to attend with all humblenesse the resolution of your clemencie. In the hope whereof, resting my decayed and ouerwearied imagination, I liue till the receyt of your knowne lyking do ascertaine, in what sort may please you to repute me.

Epilogus.

The stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submissiue & lowest tearmes it beareth, as also for the vrgent petition therin contained, I haue rather chosen to place among the Petitorie. The part of honest herein deliuered, is passed in wordes meekest & of great obedience, wherein he studieth by all possibilitie to

to mittigate towards himselfe, the too much seueritie of his father. The Exordium is carried by Insinuation, expelling the vehement affects and surcharged conceits of a mind more then ordinarilie grieued. The Possibilitie resteth in the father, which commonlie by nature is with some more facilitie then estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mittigation or satisfaction of the iust mislike of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in sort as you see performed. And for because within any one title, there is no one thing affording matter more plentifull, or with vse more commonlie frequented, then is this petitorie kinde, (insomuch as whatsoeuer containeth any special request, is hereunder included) I will sort you downe so many examples of all sorts, as that there shall not faile herein wherewith sufficientlie to instruct whatsoeuer in the like occasion is or ought to be required.

An Epistle Petitorie, wherein is craued trauell and counsell to be assistant vpon vrgent occasion.

Exordium. AS one greatlie emboldned by the forwardnesse of your woonted courtesie and liking euer bent towards me, I hauedared (Sir) once againe vpon presumption of the like, hereby to intreate you, wherein you may see in what degree of affection I do intertaine you, in that not contented, I haue alreadie so manie and so often times vsed you, I doe by such meanes endeuour solie to make my selfe wholy and to none other so much as beholding vnto you. *Narratio.* My man hath returned me from London, how by more then common celeritie I haue in my suite beene preuented by my aduersarie, whereby it is like, my cause standing vpon so great a hazard, it will goe verie hard with mee. Nowe if your woonted counsell, and friendly assistance bee not speedilie ayding, both the hope of benefit, charge and expense thereof will be lost vtterly? In regard whereof, these may bee in as earnest maner as is possible to intreate you; that vpon the attendance of my man, *I* *Petitio.* may (as woontedlie) vse you. *Possibilitie.* Your counsell ioyned with a little trauell may greatlie profite me, and now more then at any time else, exceedinglie pleasure mee. Wherein if it may please you to yoke mee farther

further vnto you by the waight of your courtesie: I shall not onelie endeuour by all possibilitie to requite it, but also your selfe shall not faile at anie time to finde such a one of mee, as of whose trauaile, industrie, or what other abilitie to pleasure you, you may account of assuredlie. I haue by certaine other Letters, moued my L to haue fauourable consideration touching mee, which as I am informed, his L. hath receyued. What els to bee performed heerein, my man shall make knowne vnto you. And thus doubting as little of your friendship herein, as of mine owne thankfull disposition, prest alwayes to the vttermost to requite you, I doe heartilie bid you farewell, D. of this, &c.

An other, of the same.

SIR, I am so bolde in my great necessitie, vnder assurance of your forwardnes to do me good, to entreate your especiall ayde and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuice, I am of opinion that none then your selfe can fitte the occasion better. And trulie such is the force of imprisonment, as contrarie to that you haue woontedly knowne in me, mine vnderstanding is quite decaied, and forworne with my libertie, and where the spirits are so distuned, it must needes follow, the memorie can sounde nothing but discord.

In fine, sir it is in you to doe me good, and to make me by this onelie action for euer beholding vnto you, wherein if I may so farre foorth presume of your fidelitie, assure your selfe, that if euer God giue mee libertie, A. C. to none so much as to you shall be yoked in courtesie. Good M. D. the matter hereof requireth some haste, wherunto I most heartilie entreate you. Fare ye well, this of, &c.

A Letter responsorie to the same.

GOod M. C. needelesse were it you should entreate mee in that, wherein you haue founde mee alwayes most willing, and such whome with small perswasions you may induce to a

farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finish, what in the best sort I can conceiue to bee vnto your occasions furthering. Hard will it bee for mee to accomplish that, wherein your selfe seeme so vnperfect, for that the dullest conceyte forged from the most distempered of your imaginations, cannot but founde farre better tunes then the ripest of my inuention is anie wayes able to deliuer. Neuertheless, such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speed, thinking it better by deliuerie of a grosse deuise to satisfie the demaunde of a friend, then by concealing the simplicitie therof to bee censured as vncourteous. In conclusion, it is (sir) lawfull for you to vse mee to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should imploy mee, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly find me, viz. yours, &c.

HEre must I note vnto you the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but formost of all the petition, and afterwards the parts folowing, the like whereof you may perchance finde hereafter. For that where practise and skill hath enabled a man to doe well, there is no necessitie that such should bee tied to rule, who being of sufficient knowledge and capacitie are able to discerne what is meetest, and accordingly to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendiment thereof, may to the present occasion seeme most conuenient and readie. And as in this one Letter, so may the learner light vpon many others being different also from the obseruation herein deliuered, sometimes abruptly entring into the matter without any limitation at all, one other example whereof shall bee next hereunto deliuered, the first beginning of which, declareth the meane of accomplishment of the request, before the petition declared, whereunto by imitation the vnskilfull may not rashlie enter, without good aduisement of what in the performance is meete to be considered. The method of which is in this sort pursued.

An

An example Petitorie concluding a briefe requeſt and curteous remembrance of a thing before time promiſed.

NOwe is the time (wherein if your pleaſure bee) you may perfourme what erſt you haue promiſed. I therefore deſire you as heartilie as I may, that your intent, being to doe me good, you will nowe execute the ſame. And albeit I doubte not of your willingneſſe herein, whoſe curteſie hath not beene ſtraunge towardes mee: yet rather enforced by mine owne neceſſitie and continuall remembraunce of my vnprouided eſtate then by anie other miſgeuing, I prepare theſe lines, ſollicitours of your expected promiſe, which bearing in their fronte a token of oportunitie, woulde praie you not to let ſlippe occaſion, but with as much ſpeede as willingneſſe to accompliſh the ſame. Remembring howe manie waies I am beholding vnto you, I remaine in accompt of your curteſies, rather ſtudious to thinke on them, then anie waies able to requite them, &c.

Another example of the like effect.

EVen as a bold begger, the more he is relieued, the more he ſtill preſſeth forward vpon the bounty of thoſe, whom he ſuppoſeth to fauor him: ſo fareth it with mee, who hauing eſtſoons enioied your trauel to my no ſmall benefit, am neuertheles ſo shameles as ſtil to importune you in the ſame. I haue, ſir, I cõfeſſe, by your good means receiued ſundrie fauors at the hands of my Lord, which I cannot, nor euer ſhall be able to requite vnto you, the matter of my ſuite notwithſtanding hetherto depending before his honour, I neither can nor may ſo farre foorth withdrawe my ſelfe, but I muſt needes nowe and then ſolicite you, as the Gentleman by whoſe onelie curteſie and perſeuerance in wonted care and good affection towardes mee I doe liue, and ſo liuing, continue my daies and yeares with ſuch aſſured reſpecte, as hee that hath ſworne and vowed in himſelfe neuer to forget you. It doeth ſir, ſo much ſtande mee vpon the procuring of his L. letter in my behalfe, for the indifferente triall and hearing of my cauſe, as without (in ſpeciall and earneſt ſpeeches the

Exordium, by compariſon

Inſinuatio,

same be directed for mee to the Iustices and Commissioners) I am in greate despaire howe the case will goe with mee. It is you therefore that must helpe mee herein, and by your onelie meanes I must bee warranted in this action, the intendment whereof furthering so much vnto right and cause of equitie as it doeth, I hope his L. vpon your motion will the easilier condiscende vnto. This is that I require at your handes, and to the speedie dispatch whereof I may not cease to importune you. Whereon concluding for the present, I doe heartilie bid you farewel, &c.

Perotatio.

Of Epistles Commendatorie.
Chap. 16.

MUch more might bee handled in this kinde, the method whereof is one of the most ordinarie of any sortes of Letters that are indited, for that the greatest number of directions are commonlie concluded in this matter, the requests whereof doe either especially concerne the writer, or are otherwise to be respected in the behalfe of some other. The occasion of which hath caried herein the plentie of so many examples, that by manifesting the diuersities of their orders and vses, the learner might not wante wherein to bee directed, and choice of varietie wherewith to be delighted. Now, besides these hereby alreadie deliuered, there are letters also ỹ might be suted vnder this forme, which from Noble men or others, are many times written in fauor of sundrie persons, containing requests in their behalfs to be performed, which not withstanding the difference of estates in that the same doe for the most part passe vnto their inferiours, yet seemeth the nature thereof to be petitorie, but in a different order of these to be altogether pursued. Insomuch as neither agreeeth it, to vse like circumstances of humilitie and entrearie, nor of pleasures or curtesie, as in the other are required: but rather a necessarie supposall and assurance of their demandes to be hearkened vnto, in respect that of their honours, reputations, or credites, it is intended they will require nothing, but that with reasonable toleration may be liked of. But the vse of such kinde of

direc-

directions in choise of both, I rather hold pertinent to the title Cõmendatorie, for that whatsoeuer is therein written, in fauour eyther of the person or of the cause, may in respect of the honour or reputation of those from whome they come, bee better deemed in sorte of a curteous recommendation, then otherwise by or vnder anie title of humilitie or submission: for these causes I haue thought meete to adioine immediatelie hereunto, the same Epistles Commendatorie, being so nearelie combined with those of Petitorie as they are. The vse whereof are not neuertheless so farre forth carried, but that from an inferiour to his superiour, in some causes and vpon sundrie accidentes, the same are deriued. The places appertaining vnto these kindes of Epistles be as in the Petitorie are alreadie declared, chiefely when the same, intendeth to a cause or person preferred to be fauoured. In which, when it concerneth the person, we must beware that in the credible deliuerie of whatsoeuer tending to his praise or preferment, we doe it either by warrant of our owne knowledge, or by such certaine report of others, whose opinion we deeme will not bee misled. And if neither of these doe fall out to be knowne or beleeued, then shal we shew what information wee haue besides our owne opinion, or peraduenture no other assurance at all but our owne simple liking. Petitions also are frequented in requiring fauour to these causes, wherein standeth in highest regarde the state, countenance or authoritie of him, from whome the letter is framed, who accordingly thereunto may desire that the rather at his request, or vpon his sute, or for his sake, or in regarde of his liking, the person may bee accompted of, or the action furthered. Besides, it may bee added to the increase of a more speedie performance, the loue, (if anie be, or the occasion thereunto sorting) we owe to him we commende, or in whose fauour we write, either solie for himselfe, or conueyed from his frendes, his parentes, the consideration of his charge of wife, children or seruantes, the wrong offered, benefite to be attained, or whatsoeuer other matter to bee deemed requisite or conuenient. Nowe from whence or out of what instigations, the matter of such commendation is to bee drawne, you haue in the generall chapters of this booke alreadie at large. The circumstances of which, and whatsoeuer else

hereby forewarned, shall in the ensuing examples bee more at large deliuered

An example commendatorie, wherein *is recommended to a noble man from his inferiour, the conditions and behauiours of a person.*

Narratio. IT may please your Lordship, This Gentleman the bearer hereof, with whome a long time I haue beene acquainted, and of his qualities, and good behauiour haue had founde and large experiment, hauing beene a good time a sutor vnto mee, to moue his preferment vnto your Lordships seruice: I haue nowe at the last condiscended vnto, aswell for that I know your Lordship to be now presentlie disfurnished of such a one, as also that there shall hardlie be preferred vpon a sudden any one so meete as himselfe to supplie that place, And thus much by your pardō and allowance dare I assure vnto you, y if it may please you in credit of my simple knowledge and opinio to imploy him, you shal find that besides he is by parētage discended from such, as of whome I knowe your Lordship will verie well accompt of, hee is also learned, discreete, sober, wise, and moderate in all his actions, of great secrecie and most assured trust, gouerned in all companies accordinglie: finallie, a man so meete, and to this present turne so apt and necessarie, as I cannot easilie imagine howe you may be serued better. Pleaseth your L. the rather for the great good will I beare him, and humble duetie I owe vnto you, to accepte, imploie, and accompt of him. I nothing doubt but your L. hauing by such meanes giuen credit to my choice, shall finde him such, as for whose good seruice, you shall haue further occasion to thinke well of mee for him. Whereof nothing doubting, I doe refer both him and my selfe in all humblenesse to your best and most fauorable opinion, from my house in B. this of, &c.

Cōmendation of the party

Petition.

Peroratio.

A Letter responsorie to the same.

AFter my verie heartie commendations vnto you. Sithence the receipt of your last letters and recommendations of P. B.

into

into my seruice, I haue had small occasion either to write or send vnto you till this present. And for so much as vpon your certaine notice deliuered vnto mee in fauour of his preferment, I holde my selfe so well assured in all thinges of his behauiour, as I doubted not thereupon to receiue him in place of greatest fidelitie, I haue thought good heereby to let you vnderstand, what great pleasure I haue taken in his diligent attendance, assuring you that for manie vnexpected qualities, which I haue proued to be in him, I doe woonderfullie well like of him, and that with so good affection, as I intend not to omit anie thing that may tend to his aduauncement. In beholding him oftentimes mee thinkes hee manie wayes doth resemble his father, who in founde troth, I doe suppose, might haue beene intertained with the best for his well deseruing. This bearer shall enforme you of some especiall causes, concerning my affayres in the Countrey, whom I doe pray you to conferre with, and to affoord your trauell for his present dispatch, which I will not faile heartily to requite vnto you. For your care had of my wants, and diligent supply of such a one I do many times thanke you, and haue promised in my selfe for the same to become a debter vnto you. And euen so I do bid you hartilie fare wel. From the Court this of, &c.

An other Epistle Commendatorie of the sort before deliuered.

MY verie good L. I am enformed by this Gentl. the bearer hereof, that by meanes of one of your Chapleins, a motion hath beene made of his preferment vnto your L. seruice: and forsomuch as those his good friendes are not nowe in towne, who in respect of their account with your L. might stande him in verie good steade: vnderstanding his well-willing minde, and greate desire thereunto (for that I wish verie well vnto his aduauncement) I haue taken vpon me heereby to entreate (albeit I may not presume so farre, as to preferre a man vnto your L.) that it may yet please you vpon my speeches to haue the better liking of him. Assuring you that both by the credite of my La. E. who vppon verye good conceyte towardes him, wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my

selfe haue had of him, and others besides, whome your L. hath in speciall and chose regarde, he is one so sufficient, and euerie way so well furnished to doe seruice to anie honourable personage, as by tryall and proofe made of whose good parts and behauiour, your L. shall not reape occasion of ill conceit, to whomesoeuer haue vndertaken to preferre him vnto you. And if it shall notwithstanding seeme farther conuenient vnto your L. to make stay of his acceptaunce, for some priuate causes hitherto vnsatisfied, I shall yet in his behalfe neuertheless become thus farre a suter vnto you, that this my recommendation may with your L. good fauour become a speedier meane the better (when it shall happen) to mooue your L. good lyking towardes him. For which I shall thinke my selfe, as in manie other occasions besides, vnto your honourable opinion most deepely beholden. In acknowledgement of which, and respect of my humble and dutifull regarde to the same, I doe nowe and euermore remaine your L. &c.

These two examples Commendatorie, are concluded to one effect, the former whereof with little alteration, may become a president for anie recommendation, whether it bee to fauour, friendship, choyce, or account, and not vnto seruice at all, for that herein is shewed, in what sort men for their vertues may be recommended. Now if there be anie other particular occasion in the person, besides these, inducing matter of good liking the same in place and stead of other, or together with the other may be then alledged, and the course herein deliuered at all times indifferently to be obserued. And as these are from inferiour persons directed vnto their superiours: so will we sort out some others, that from Noblemen in like sort haue beene passed to their inferiours. examples whereof are in like maner hereunto annexed.

An Example Commendatorie, from a Noble man to his inferiour, wherein one is recommended to an office.

AFter my verie heartie Commendations vnto you, where I am giuen to vnderstande, that you are in election, and it is also verie likelie you shall bee pricked by her Maiestie, high Sheriffe

riffe for this yeare, of the Countyes of Sussex and Surrey. This Gent. the bearer hereof, beeing one whom for manie respectes, I doo greatly fauour, and for his learning, skill, and honest vsage, haue long time vsed and reputed of, I haue thought good by these (if it so happen you shall this yeare bee named thereunto) to recommend to your good allowance to bee receyued as your vnder-sheriffe for that time, putting vnto you such good and reasonable securitie as appertaineth, for discharge of the sayde office. And hereby also to pray you, that the rather for my sake, and for the especiall choice and reckoning I haue made of him, you will nowe before hand make certaine acceptance of his skill, by refusall of whatsoeuer other that may bee recommended vnto you for the exercise of the same office, assuring you, for that I haue well knowne and prooued to be in him, you shall be so well furnished, as you would wish. And besides, in that you shall gratifie me herein, *I* will not faile in anie sort I may to requite you. And euen so I bid you heartily farewell.

HEerein is the honour and nobilitie of the personage greatlie to bee respected, who by so much the more his estate, countenance, or authoritie requireth it, by so much the lesse may it be considered, that in the inditing of these letters hee should with ouer large entreatie bee charged, but rather with fewer spéeches, and lesse circumstances to demaunde what hee purposeth. The conformitie whereof may bee gathered out of the examples ensuing, according whereunto, hee in whose fauour such kinde of Letters are to bee directed, (especiallie if the inuention beeing of his owne procurement bee brought to bee signed) ought to take heede, that the regard of his honour and calling, in whose name the Letter passeth bee not by too great humilitie of tearmes in any sort misprised.

An Epistle commendatorie, from a noble man, in preferment of his seruant.

AFter my verie heartie commendations vnto you. This bearer hauing of long time serued mee faithfullie, and beeing nowe

desirous to trauaile, I haue thought good heartilie to recommend vnto you. And forarmuch as by reason of your office of Lord Gouernour of V. it is likelie there are manie places of good preferment remayning in your gift, vppon your followers to bee bestowed, I doe most heartilie pray you, that you will not onelie for my sake bee contented to receyue him into your seruice, but that also in fauour thereof, you will in anie place of preferment about you, doe him that benefite and furtherance, as to one whom you wish throughlie well vnto, you woulde performe. Herein if my request may preuaile with you, I shall not onelie bee readie to thanke you, but in whatsoeuer cause you haue to vse mee, bee as willing to requite you. And so I doe bid you right heartily fare well. At the Court this day, &c.

An other example, wherein is recommended the cause and speedie furtherance of Iustice.

AFter my heartie Commendations vnto your Lordship: where I haue beene informed by this bearer, beeing a poore Tenaunt of mine, of a certaine cause of his depending before you in her Maiesties Bench, and that after manie thwartings and euill practises of his aduersarie, the matter is nowe driuen to an issue, and tryall, from the benefite whereof by corruption of some kinde of persons, hee hath these three tearmes passed beene alreadie detayned, to his great hinderance, and almost vtter vndooing. I haue thought good vppon his humble suite to moue your L. in his behalfe, and to pray you that at my instaunce you will at some conuenient leysure examine the state of his matter, and being informed thereof at large, doe him that speedie fauour in iustice and right, as hee may not anie longer time therein bee deferred, but that notwithstanding anie cauill or obiection thereunto hindering, hee may before this tearme passed in anie wise haue a tryall. In accomplishment whereof, besides that you shall greatlie satisfie mee in respect of the poore mans

mans right, whereunto I wish great regard to be giuen, you shal also performe a deed so charitable, as whereby you shal perpetually bind him, his poore wife, and children continually to pray for you. And albeit I nothing doubt herein your great willingnes and voluntarie disposition to Iustice, yet that by reason of my request, the matter wich more diligence may be harkened vnto, I eftsoones pray, and therwithall hartilie doe bid your L. farewel, this of, &c.

TO all these examples Commendatorie, belongeth three especiall sortes of Letters Responsorie, in which is either flatly denied, absolutely allowed, or doubtfully accepted of, what by force of those Epistles are seuerally commended. Of either of these sutes I haue thought good to set downe some directions, the diuersitie whereof, at the choice of him that searcheth the same, may according to his present humor be either reiected or followed.

An example responsorie, wherein is denied what in the foremost directions may be recommended.

PLeaseth your good L. I receiued your fauorable Letters, and cõmendation giuen in the behalfe of M. L. with whom hauing had conference at large, I doe finde nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honourable and earnest demand made in his fauor, as also that many great and vrgent respects, I stand deeplie charged vnto you Lord. I cannot neuertheless herein performe what I woulde: For that (besides it is yet doubtfull whether I shall bee to the same place appointed by her Maiestie or no) if *I* bee chosen Sheriffe, *I* haue two yeares since giuen my worde and assured promise to my Lord of L. that I shall then accept of such a one to the exercise of the vnder Sherifwick as shall by him to mee bee preferred. According vnto which, standing nowe in election for this yeare as I doe, *I* am and euer sithence haue beene yearelie sollicited to the selfe same purpose. Whereof I thought it my duetie to aduertise your L. by these, most humblie crauing pardon of the same, in that I may

not as I woulde, herein satisfie your vrgente and vehemente requeſt. And ſo with my right humble duetie vnto your Lordſhippe doe take leaue. This x. of Nouember.

Another Letter reſponſorie, where-*in conſent and allowance is giuen to the matter re-quired.*

MY humble duetie remembred vnto your good Lordſhippe. The Letters directed vnto mee from the ſame, together with the Gentleman in whoſe fauor they were aſſigned, I haue entertained. And ſo much the more welcome were they vnto mee, by howe much the more I repute my ſelfe honoured, in that it hath pleaſed your Lordſhippe anie waies to require mee. Touching the partie recommended, your Lordſhippe doubteth not I hope, but that of the leaſt of yours, I woulde make eſpeciall accounte, the effectes whereof you ſhall in this perceiue, in that for the regarde I beare vnto your Lordſhippe I will both repute of, and fauour him. Beſides what other aduauncement or prefermente his owne deſertes, or my aide may anie waies bring vnto him, hee ſhall bee ſure at all times to enioy it. Praying your Lordſhip in all other thinges as farre foorth to ſtande my gratious and fauourable good L. as herein I ſhall not faile to accompliſh what to the vttermoſt may bee holde meete and conueniente. And thus beſeeching the Almightie to haue your Lordſhippe in his eternall protection, I doe in all humbleneſſe take my leaue, from R. this ſeuenth of Auguſt, &c.

The third Epiſtle reſponſorie, where-*in is doubtfullie allowed or accepted of, what to the ſame was recommended.*

My

My singular and especiall good L. I haue vnderstoode by your last Letters, of a certaine fained and vntrue suggestion, deliuered by one of your L. tenantes, against the proceedinges to him supposed to bee tendred out of this Courte, according whereunto (albeit I was before time, not altogether vnacquainted with the clamourous condition of the partie) yet did I neuertheleſſe, as by your Lordship was enioined, examine at large the circumstances of the cause, and for the better satisfaction of your Lordship, haue determined to set down vnto you the trueth of the same. This R L. whom your Lordship tearmeth to bee a verie poore man, is not (as in simple shewe hee maketh himselfe apparantlie to bee) but is rather such a one as from whome (beeing narrowlie sifted) your Lordship might sooner drawe a hundred poundes of his money, then halfe an inch breadth of his honestie. The argument whereof in nothing so much appeareth as in this one action, wherin against a poore man indeede, hee hath verie iniuriously behaued him selfe, and hauing extorted from him this bonde nowe in suite (vppon some conclusion, though no good consideration at all) of the summe of one hundred pounde, goeth about vpon a nice quillet in the condition to prosecute the forfeiture of the same, which indeede by the direct wordes of the writing, is in lawe forfeited. For relieſe whereof his aduersarie complained in the Chauncerie, by reason of the prosecution of which bill, and notice particularlie thereof giuen to my Lorde Chancellor, the saide R. L. hauing diuers time agreede to comprimit the matter, and yet greedie as it seemeth to obtaine the forfeiture, stil crieth on for triall, whileſt the matter is still in debating, for which cause the same hitherto hath onelie, and not otherwise been delaied. And for as much as sithence your Lordshippes letters receiued, my selfe verie earneſtlie haue trauelled to make some conscionable and quiet ende betweene them, yet wil the same in no wise on his parte bee assented vnto, by occasion whereof the extremitie of the lawe beeing verie like to proceed, hee is the nexte tearme without further delaie to obtaine a iudgemente, and so the poore man on the other side, to bee vtterlie vndone: I thought it not amiſſe in aduertising the substance hereof vnto your good Lordshippe to praie that in credite of what here deliuered, your Lordship woulde bee pleased to procure the saide R L. to assent to some reasonable order. So doing, what in

conscience the poore man is then able to pay, in respect of the other charges, and purchase of his owne negligences: I holde not too extreame to be out of the saide bond deducted, because in lawe hee was something charged, though in equitie otherwise hee ought to haue beene clearelie acquitted. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good Lordship, I doe recommend you to the protection of the Almightie. London this thirteenth of Maie.

NOwe after these Epistles, let vs enter into one strange commendatorie kinde, somewhat different from the order of the rest, beeing such as wherein the partie directing the same, beeing somewhat scant in deliuerie of ouer large & too credible speeches, thought good to mittigate the force of the same by the verie partes of extremitie it self, wherein of a merry conceit, or some other pleasant humor, he appeareth verie vnwilling to flatter, in recit ing the example whereof, because with many tedious precepts I haue now a good while wearied the reader, I may peraduenture occasion some matter of recreation, which by the single shewe therein gathered, appeareth in sort following to haue bene performed.

A Letter commendatorie pleasantly conceited in preferring an vnprofitable seruant.

SIr, I do send vnto your view the bearer hereof (a man shaped as you see, & as bold in condition as he appeareth in shew) whome by all the superfluities of summer ale, that hath wrought in his giddie brain, I haue bin requested to cõmend vnto you. And in as much as in putting so vnworthie a worthie in substance of so incredible allowance, it somthing behooueth I hide not the giftes which by great search in many a good hosterie, tauern, & alehouse, he hath by long trauell and drowsie experiẽce ere this time gained, to his insupportable credẽce. I shall not spare in some sort to signifie vnto you, what in regard of al these I am led to coniecture. Trueth is Sir, that hee is verie well studied in the mysterie of Malt-wormes, and for his peculiar skill in decerning the nappie taste by the nut-browne colour of Seller-ale in

Nemesio.

Hirmes.

frostie morning, hee is become a sworne brother of the rag-mans number, and thereby standeth enioyned neuer to weare furres or other lyning in the coldest winter, but onely the warmth of the good Ale, which inwardlie must hearten him: Besides Sir, if you haue occasion to credite him with a small parcell of money in dispatch of a iourney, do but say the worde that it shall once lie in his charge, and you may stand assured, that it shall be laide vp so safe, as any liquour in the worlde can safe conduct it from his bellie. Take no care for your kitchin, butterie or larder, for once a day hee loues to see all cleane before him. Little apparell wil serue him, for his liueries ensue weekly, out of the Bruers mesh-fat. His lodging hee reckes not, the Chimney floore, and Billets endes serue for a Featherbed and Coueringes. When you haue most neede of him, you shall alwayes bee sure to go without him: if you delight in a Pigs-nie, you maie by receyuing of him, be sure of a Hogshead. Great store of small lyking you happily may haue to him, wee knowe not what woonders the worlde may rende out, for nothing is impossible where all thinges may bee compassed. It may please you for recreations sake to looke vppon him, so you be not in case to surfeit, looke what ill lyking you conceiue, report backe againe I pray you in the inner facing of his chimney Casket, *Omnia sua secum portat*, hee is somewhat a fooloſopher, for hee carries all his possessions about him, for *terram dedit filiis hominum*, he must needes then haue a large dwelling, I pray sir, giue him good wordes how ill-fauouredlie soeuer you fauour his acquaintance, for my part I request no remuneration for the preferment I haue tendred towards him. *Ironia.* *Prosonomasia.*

Thus much, would *I* haue done, and more, long since to bee rid of him. His old maister beeing dead, it is necessarie some place to be pestred with him, hee makes great choyse of your housekeeping, if you can like to frame with him. Much more might bee deliuered in the condemnation of his woorthinesse, but that I leaue to rehearse it, and nowe sir for your owne appetite, I leaue to your contentment: Blame not me, but him that lead mee, and so forth to an ende. Commend me, but not condemne me, for I shall once doe you a better turne, this is but the first, the next may be woorse (better) I woulde say. And so fare ye well, &c. *Prosonomasia.* *Metanoia.*

Of

Of Epistles Consolatorie. Chap. 17.

TIme is it now, I should leaue this last title of epistles, as hauing thereof spoken alreadie sufficiently, & giue my selfe to the deliuery of the next, which are Consolatorie, the effects whereof are to bee bestowed on such as are grieued, according to the weight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuented with so manie, and so vnlooked causes of sorrowe and griefe, as it many waies needeth to haue the remedy of comforts to be applied vnto it, yet the equalitie of al sorts of minds not such, as in one and the selfe same degree can accept and beare it: It shall therfore be meete and conuenient, that in deuising to yelde this sweet and gentle remedie to anie troubled conceit, we doe so moderate the matter, as that in the Discouerie therof, we rather strike not to a far greater impatience or extremitie of vnmeasurable sorrow then before, vpon vntimely thrusting forward, or ignorant pursuit of the same, seeing that the mindes of some, are of so high & incomprehensible stoutnes, as they shun in themselues and account it a slauerie to be ouerwhelmed with woes. Others againe so rife and so abundant in teares, as the least shewe of repetition in them, induceth matter inough of continual mourning for which cause, we will sort these matters of comfort, into three seuerall orders. The first whereof shall be at choice, plainelie and simply as occasion serueth to comfort or perswade, measuring our common calamities by ye rule of Iudges, seeing vnto a wise man, no one thing can returne cause of disquiet so much as the shrowd of filthinesse and ignominious shame, neither can hee be hurt of anie one without himselfe. These (the more sensible they are with whome we deale, and of greater capacitie) the more vehemently may we enforce by all sorts of forcible argumentes or examples. The second of these must by insinuation be entred into, as supposing a person of a high & stately mind, and in a cause not common to be censured, the weightinesse of whose griefe suppressed by a kinde of vnconquered fortitude, we would goe about to comfort. We may not with these deale, as in a case of ordinarie griefe with the others, but rather by a more valuable meane, as who

who would say, it appearing to vs the inuincible valour wee see or holde to be resiant in their mindes, shunning to bee tainted with the least touch of sweltring griefe, wee doe offer our speeches or Letters to entertaine time with them, whose hearts wee knowe cannot yeelde to anie forcible sting thereof. And nowe considering the great validitie of their wisedome, and a minde in them so vnconquered by anie stormes of Fortune, as is apparant, wee can but encourage them stoutlie to beare, what others as weaklings doe lie groueling vnder. In which wee shall finde greater cause to reioyce by the worthinesse of so goodlie a minde, then otherwise bee occasioned to grieue for their sorrowes. The thirde and last likewise must in another sort bee conueyed, as finding the passionate and perplexed conceytes of some, yet fresh bleeding vppon the heauie wounde of their sorrowes, wee maie not abruptlie enter with them, into the iust occasion they haue so to be distempered, but rather for the lenefying of their griefes (for in sorrowe also to bee accompanied breedeth often some comfort) seeme to take vppon vs one part of their euils, by declaration how grieuous for some especiall causes the same becommeth vnto vs, either for vertue or some other praiseable condition in the partie, by occasion whereof, wee doe euen participate, as it were, with the griefes of them wee goe about to succour. For commonlie it is giuen to vs to mislike such as dissent from our affections, and loue them againe, who make themselues partakers of our euilles. It auailleth also verie greatlie sometimes to extenuate or lessen the cause of the griefe, either by the incertaintie of thinges casuall, being in some respects subiect to frailtie, or by the hope of short continuaunce, or by the necessitie of the action which may not bee withstoode, or by some comfort or expectation left to mitigate the same. The reputation also of wisedome, grauitie, the opposition of permutation of times and seasons, the diminution of the occasion being nothing so great or vrgent as we deeme it, the indurance of the thing to be a meane vnto Vertue, and finallie, the common lot and condition of all men, subiected vniuersallie to mishappe, to sorrowe, griefe sickneſſe, disquiet, iniuries, wrongs, oppressions, and all kinde of euils, the generall recordation whereof, aboue manie

things that may be opposed, swaieth commonly ouer the passions of the minde, by a deepe regarde of the vniuersalitie of the same, as that it soneft of all beateth downe, the weight of all kind of ill sorrowes and conceiuings whatsoeuer. Herein the quick sentences and pithie sayings of philosophers, may also be a great spurring, and finalle, all possible arguments that maie be, wherby men are anie waies perswaded or led to forget their euills. In this place it is principallie to be obserued, that in ministring comfortable speeches to the redresse of anie mishaps, wee doe not by preferring of toies and sporting deuises, seek to relieue them, for that albeit in times of pleasure, the humour of the partie might in some sort, be therewith greatlie delighted, yet in causes of such extremitie, all persons for the most part, deerie hatefullie doe endure the putting forwardes thereof, as too much impertinent to the heauinesse wherewith by sorrowfull remembrances, their mindes are commonlie amated. But if the cause be light, then may it not be much amisse to vse some pleasaunt deliuerance to such a one, especiallie whose appetite standeth anie thing towards the same, but this also in such louing, sweete, and gentle sort to bee done, as that true comforts may seeme to be mingled with those conceited pleasures. Neither may we in anie case seeke in vaunting sort, to thrust into their priuate view, the present tranquilitie and happinesse wherein our selues repose, the obiection whereof were too rusticall. For that as societie in miserie it selfe, leneneth the force of the greatest griefes, so the opposition of anothers pleasure and freedome, is a corosiue or sting to the want of anie one that is sequestred from the same. All these obseruations in causes Consolatorie are greatlie to be regarded, whose vses being to be imploied according to their seuerall suppositions. I leaue to the discretion of the writer in what sort hee thinketh méete to haue their efficacies performed.

An example consolatorie of the first sort, wherein a Gentlewoman is comforted of the death of her sonne.

Exordium. GOd Mistresse P. I am sorie that my selfe must become the vnluckie Messenger of mine owne infortunitie vnto you, and that

that in the fore fronte of my letter is planted such extreame griefe as I cannot but extreamelie bewaile, so often as I thinke of it. Neuertheiesse, knowing vnder what motions wee liue, and that aboue our reach ruleth one, vnder whose becke the mightiest doe stoope, and the greatest are made subiecte, I must as my selfe, so likewise perswade you, to tolerate all such chaunces whatsoeuer, as falling from such absolute direction, to alter anie one iote thereof is impossible, and to resist the same, fruiteless and vtterlie vnauaileable. The care of my selfe (albeit manie doe knowe howe much I tendred that I sigh for) is not so much, seeing by reason I am led to be assured of ỹ necessitie of our decaie, as the motherlie pitie I haue alwaies perswaded my selfe to bee in you, and that I nowe alreadie doe feare least forgetting the directe square of our certaine liuing, you will runne into such vntimelie sorrowes, as with manifolde teares will hardlie bee washed, and with innumerable sighes, will scarcelie bee wiped awaie. But what shall I rehearse vnto you a thinge so sudden and vnlooked for, as I protest by the heauenlie maker and ruler of all thinges, at the receipte of your last letters I neuer mistrusted or once looked for to haue happened? Your teares I see, euen nowe awaite what I will saie, and loe, your imaginations doe alreadie deeme the matter *I* must vtter. At least wise if I shoulde seeme further to dissemble the occasion of my griefe, (and by hiding the summe of all that may breede discontentmente) to conceale what nowe I am inforced to vnfolde vnto you, the discharged messenger returned vncompleate, woulde bewraie the effectes thereof before you. It is then your son, good M. *P.* whose want I am inforced to tolerate, and whose presence you must now henceforth determin vtterlie to forbeare. Your last presage in commanding him to be seene liuing or dead, hath now returned his liuing to be discharged, & his earthlie coarse vnlooked for, to be couered with cinders. Had I thought it thē (as by the Almighty I least mistrusted it) & had you prepared to haue receiued him, as then before was required, you could not more sooner haue assured mee his returning, then I am able now to performe him, at your present sending. He is commaunded to another, that before did expecte him, hee is swallowed in the gulfe, that from the foremost howre of his birth did hetherto awaite him. Nowe if you will say hee was young and might haue liued, examples doe shewe that

Insinuatio.

Allegoria.

Antipophora. younger then hee haue died. *If* you will say, you loued him gre atlie. God by your patience shall accepte him the more woorthilie. *If* you will say, you are sorie for it in that hee was vertuous : consider the worlde wherein hee liued, that might haue made him more vicious. Finallie, to answere euerie obiection that by you may bee affirmed, nothing herein can more fitlie bee auerred, then that in our life time wee see daylie before our eies to happen. Knowe yee not, that all thinges doe by little and a little growe into ripenesse, and foorthwith by degrees fall into rottennesse? Hath not God vnto euerie thing after their greatest perfection, included such certaine limites, that by and by they seeme to bee appropriate to their latest confusion? *Is*

Erotema. there anie thinge on earth so assured, that by vnstaied incertaintie is not continuallie guided ? Among all fruites and blossomes on the ground, are there not some that are sooner then others, euen on their tendereſt braunches, as it were alreadie ripened, and others againe that by long lying are made rotten and mellowed ? All flowers spring not at one instant, nor all blossoms with one sole blast are scattered. To man is appointed his certaine boundes, vnto which to bee attained, and beyonde the which not to passe, is alreadie limited. Your

Paradigma. sonne as timelie fruite, so timelie ripened, and as fitte for his season was as timelie gathered. *It* was necessarie by nature hee shoulde bee perfected, and the perfection attained, by nature also he was consequentlie to bee depriued. Onelie that his sickenesse was naturall, and that in the continuance thereof hee wanted no attendaunce, the credite of others as well as my selfe can testifie. *If* Physicke coulde haue saued him, if Syrrops, hot potions, or other necessaries woulde haue cured him, if teares and praiers might haue kepte him, you had

Asyndeton. yet in safetie receiued him. Hee is deade, hee is gone, wee must after him. Of his first sickenesse hee was whole, and perfectlie recouered, afterwardes from the *Iaundise*, though somewhat weakned yet lastlie deliuered. But the inwarde moath that consumed him, would not suffer him to liue, which with extreame gripes assailed him, that beeing not able anie longer to continue, at the pleasure of God hee died. *It* is your parte therefore to bee nowe recomforted, and there-

Peroratio. in with patience to referre your selfe to Gods determinate pleasure and iudgement, to which intent *I* haue taken in hand this mid nights labour, after the receipte of your letters, which were to bee returned

ned the nexte morning earlie, by reason whereof I can no waie satisfie what you write for, neuertheleſſe reſting hereafter to my vttermoſt power to pleasure you, and recommending my ſelfe alſo to your woonted curteſie, I ende this fourteenth of Ianuarie, your carefull friend, &c.

An Epiſtle conſolatorie of the ſame, wherein one is comforted in caſe of harde extremitie.

SEeing the inſtabilitie of worldely chaunces is ſuch, as permitteth no one thinge liuing to remaine ſtedfaſt, or in aſſured ſtaie or certaine condition at all times to endure and continue: no maruaile then (good Sir) if your ſelfe beeing a mortall man, framed of the ſame earthlie ſubſtance and qualitie, incident to terrene frailtie, and natures imbecilitie, doe as other creatures alike participate the ſuddaine euils, and daielie alterations thereunto annexed: a proofe whereof reſteth chiefelie in your preſent ſtate and beeing, then which no one thing may induce a more ſerious aduertiſemente, of the vile accompte and wretched contempte appropriat vnto your liuing. And albeit diuers are the calamities wherwith not onelie your ſelfe, but ſundrie others your louing friendes carefull of your preſente miſhape, and grieued to ſee the vncouth and bitter chaunge whereinto you are hapned, are continuallie afflicted in ſo much as there is not the ſtonieſt and flintieſt minde of all that euer haue knowne you (your deſperate vowed enemies onelie excepted) but doe in ſome ſorte or other, bewaile, and as it were grieue to ſee the vnacquainted yoke thereof, with ſuch extremitie to be caſt vpon you: *I* cannot yet but greatlie commende the inuincible *fortitude* of your high and noble minde, who by howe much the more, the vehemencie of theſe ſorrowes are to you vnknowne, and therefore the more vnuſed, doe not withſtanding by ſo much the leſſe permitte, the mightie power of them to rule or beare ſwaie ouer you, neglecting or (which is greater) deſpiſing the ſharp pricking ſting thereof, who by the deepe pearcing force of the ſame, is woonted to gall the remembraunce of manie others, and (as it were by a forceleſſe con-

Exordium.

Synonymia.

Epitheton.

Metanoia.

tempte of such validities) not onelie not giue anie token or signe at all in their vttermost practises, but seeme rather to triumphe ouer the
Auxesis. strength that thereby they had wrought, and by an aduised, sage and woonderfull modestie and discretion, plainelie to extinguish and put from you the furie of the same. Manifoldlie I must confesse, haue you
Concessio. hereby deserued and much more euill, by the wise and moderate entertainmente of these troubles, hath to your aduersaries beene tendred, who in nothing so much do rest vnsatisfied, as that in subduing your bodie, they cannot also yoke and bring vnder by whatsoeuer extremitie the courage, and statelie progression of your high and vnconquered minde. Wherein there is lefte in my opinion great cause of comforte euen in the verie greatest of your miserie vnto you, that in the constant indurance thereof, you haue power to punish them, that woulde disturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither maie this that you
Meiosis. sustaine bee rightlie tearmed miserie, or such a one as your selfe seeme to bee accompted miserable, whose minde in the verie captiuitie inflicted vppon this your bodie is thus freede, and accompanied with so ample and sweetened libertie: For these kinde of troubles as they
Etiologia. are worldlie, so haue they power also vpon the worldlie partes of a man, and therein are cohibitions of such earthlie delighte, as sauouring more vnto the satisfaction of a sensuall appetite, then conducing to the excellencie of the inwarde minde, doe breede that ordinarie restrainte wherewith men mortallie conceited, are for the most parte troubled. But to the sweete imaginations of a pure and innocent minde, what is left wherewith to bee discontented, but onelie to haue committed anie thing vile, wretched, or otherwise ill beseeming the vertue and excellencie wherewith the inwarde partes thereof are throughlie indued. How manie waies then are lefte vnto you to re-
Metaphora. ioyce, vnto whose eies the continuall thirst of *vertue* it selfe hath long since laide open the momentarie pleasures of this worlde, the libertie whereof is vnto a woorthie conceite a meere seruage, in whose fickle
Epitheton. and transitorie affections reposeth so slender assurance, and whose effecacies contemplate no other then vaine and foolish obiectes: seeing that you haue thereby so well perceiued howe much the instinct of a braue and delicate minde climbeth far aboue the reach of the bodie, with a pleasant and vncontrolled libertie. These thinges impug-

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ning I must needes say a corporall appetite) permit you not, for such losse of riches, possessions, children or friendes to become passionate, or ouercome with extreame greefe, albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuinced. For which cause as often as you happen to fall into the remembraunce of the same, suppose with your selfe that in time, the bitter sting may yet bee repulsed, and that the lotte that is fallen vnto you herein, is no other but the common reward and hatefull disquiet of the worlde, wherein the most noble and worthie minds are commonlie the most vehementlie assaulted, and with deepest extremitie by such kinde of meanes pursued.

The recordation whereof, may returne vnto you one principall and great occasion of comfort, in that by distinction of your woorthinesse, though you bee partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It dooth not a little reioyce mee to see that with such impregnable stoutnesse you doe so farre foorth endeuour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a chaunge, I meane, and reuocation of woonted pleasures) you shall in the meane time giue greater glorie to your actions, in not appearing for anie worldlie estate, riches, or contentment to bee surprized in your imaginations. Praying the comfort of all comfortes to bestowe vppon you the deawe of his heauenlie grace in assistaunce of your extremities, I take my leaue, this of, &c.

A consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slaine in the warres.

Exordium.

ALbeit my selfe (hauing receyued the sorrowfull newes of the vntimelie death of my deerest kinsman, and your deceased louing husband) was in the first hearing thereof so greatlie troubled, as by reason of the griefe then presentlie conceyued for the same, my selfe happilie might seeme to neede that comfort, which nowe I goe about to bestowe vpon others: Yet weighing in my minde the

state.

state wherein you stande, and beeing also informed with what great extremitie you haue entertayned the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembraunce of the like care, wherewith hee principallie entertayned you, enforce my penne hereby to yeelde vnto you those comfortable speeches, by the veritie whereof my selfe in so great a storme of griefe, coulde hitherto as yet bee verie hardlie satisfied. *Metaphora.* *Narratio.* It was deliuered vnto me by my brother F. B. that beeing nowe a Moneth or somewhat more passed, since by Letters out of H. the maner of your husbandes death was vnto you reported, you immediatelie vppon the reading of the Letters grewe into so great aboundance of teares, and to so woonderfull impatience, as hauing euer sithence continued the same, you will in no sort thereof bee recomforted. Assuredlie my good Coosen, I must needes conclude with your owne speeches, and the waight of your interchaungeable likinges, that there is great cause left vnto you to become sorrowfull, as hauing lost the chiefe and principall iewell of all your worldlie loue and liking, the fauoured Companion of all your pleasant and youthfull yeares, the entire comfort and solace of your present happinesse, and such a one, who aboue all worldes, or anie earthlie estimation at all, accounted, honoured, and entyrelie receyued and loued you: but that you haue so great and vrgent cause of extremitie to continue with so hard impacience as you doe, it befitteth not, it is vnnecessarie, yea it is in my iudgement of all others the most insufferable. For when it is not denied vnto you, that you haue cause to mourne, that it is fittest vnto the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must be limited, that the appearance beare shew of discretion. *Paramelogia.* *Allegoria.* *Synonymia.* *Anxesis.* *Asyndeton.* *Etiologia.*

Doe we not all know I pray you, and are witnesses that he was a mortall man, that as our selues he was borne, vnder the selfe same condition, that hee must once die, that hee had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath nowe called him againe from this earth to leaue you? Are we ignorant that Nature compelleth the wife for her husbande, the husbande for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament? But followeth it not also therewith that the losse and want of them beeing layde *Synonymia.* *Climax.*

downe

downe by an immooueable neceſſitie : wee can by no meanes afterwardes bee in hope to reclaime them ? What great follie doe wee then commit in thus ſearching after the ghoſtes of our deceaſed friendes? Or what other thing doe wee therein performe, but yeeld a plaine demonſtration, that our teares are to none other ende, but to bewaile them, becauſe they were mortall? whome death could neuer haue ſhunned without they had beene immortall. Are wee not eftſoones put in minde by the common caſualtie of all thinges, that there is nothing ſtable, that continuallie Kingdomes decay, Prouinces are ſhaken, Countryes deſtroyed, Cityes burned, townes waſted, people conſumed, and that it remayneth a thing ordinarie with vs, daylie to bee conuerſant in theſe euilles, the loſſe of all, or eyther of which, (if they may bee accounted euilles) why then doe we giue our ſelues by vnmeaſurable griefe, to a perpetuall continuance and renouation of theſe euils. But you will heereunto alledge, that it is loue that enforceth you vnto the ſame, and that ſuch is the continuall remembraunce you haue, as you cannot forget him. Alas, howe fruitleſſe is this loue, and zealous remembrance in the deliuerance thereof? Howe farre ſequeſtred is the vehemencie of the ſame, from the ſearched recompence? Why learne wee not rather of the wiſeſt and woorthieſt, how to mitigate the impacience of our owne imperfections? In whoſe precepts, examples, and counſels, if the immoderate vſe or entertainment of any thing bee forbidden, ſhall wee not then in this, aboue all others be chiefflie reprehended, when wee enforce our ſelues by continuall Meditation of our loſſes to ſhedde ſo manie teares to no purpoſe? What if your Husbande had not nowe dyed at this inſtant, hee muſt, you know, haue dyed; hee could not alwayes haue liued. Yea, but hee died you ſay, vntimelie, what call you vntimelie I pray you? If in reſpect of the force preuayling vppon him, whereby he was ſlaine, you name it vntimelie: then doe I graunt vnto it: But if in regarde of the time of his life you affirme it, I denie that the ſame may then bee ſayd vntimelie. For why? hath not the eternall Creatour of all thinges ordered by his diuine wiſedome each matter to paſſe his courſe in ſort to himſelfe beſt beſeeming and moſt pleaſing? howe can you then ſay that to bee vntimelie, which by his heauenlie moderation was ſo appoynted? Aſſure your ſelfe if hee had then

Erotema. *Metaphora.* *Meriſmus.* *Dialiſis.* *Erotema.* *Amitheſis.* *Antipophora.* *Etiologia.*

beene at home with you, hee had also died, you could not haue pre-
Asyndeton. uented it, his houre was come, so was it determined, which way could
he shun it.

Antipophora. What then grieueth you in this action? Is it that hee was slaine?
Consider with your selfe it was in his princes seruice, his death was
thereby the more honourable, for in so doing, he died as a man, as a
Auxesis. souldiour, as a Gentleman. Yea, but you shall neuer, you say, see him
Antipophora. more? True in deed, but what of that? Is this death now greater then
his absence before? Yes forsooth it is indeede, and whie? because you
had hope then to see him againe, which by this means is taken away?
verie well. You did then while he was liuing recomfort your selfe with
hope, content your selfe nowe with necessitie, because it must needes
be so, and you can no wayes amend it. Is not this an ende sufficient to
Erotema. determine all sorrowes? If you weepe, lament, crie out, and become
Synonymia. grieued, requisite were it the same should returne to some ende, that
Brachiologia. all your care, sorrow, griefe, lamentation, or what els should not ap-
peare fruitles, that the intendment and determination thereof shoulde
be to some speciall purpose. See you then, herein is no supply, the ef-
Asindeton. fects are bereft, the end taken away. Be not then so fond, as to bedew
Epiphonema. that with your teares, wherunto belongeth neither redresse, nor meane
of recouerie. Who is he that would be so mad, as to crie out vnto him
of whom he might be assured neuer to obtaine remedie? by cunning
Paradigma. art beasts we see, though they be most fierce, are tamed, a meane is
found wherewith to breake the Marble, the Adamant howe hard so-
euer it be, may by deuises be mollified: Onely death is of such force as
no wayes can be commanded.

At the least wise, if neither of these argumentes might mooue
Merismus. you to suppresse your exceeding sorrowes, you must finally con-
Antisthesis. sider that wee are Christians, and by the benefite of this corporall
death, doe make exchaunge for an vncorrupted life, that the with-
drawing vs from this vile earthly bodie of Clay and filth, is a com-
mutation to a sacred and heauenlie progression, and that wee haue
nothing left vnto vs, in all the trauelles, cares, disquiets, and heauie
turmoyles of this wearisome liuing whereof to reioyce vs, but the ex-
pectation wee haue of happines and euer flourishing gladnesse. Sup-
Procatalepsis. pose the Ghost of your husbande were heere present to see you in
all this extremitie, what thinke you woulde hee say? Howe much
disor-

disordered imagine you woulde hee thinke you to bee in your affections?

And were it not that so manie coastes had seuered him both by lande and seas. peraduenture wearied with your bitter out cries in the conceited image and shape of death, you might in apparance heare him, in these like speaches accusing and rebuking such your distemperate actions. And with breathing spirit to crie out vnto you saying. *Prosopopœia.* What is it you goe about? what meane you by teares to search out for a thing so irrecuperable? Whie torment you your youthful yeares, with such vnprofitable, or rather as I may call it, desperate kinde of *Metanoia.* mournings? whie with such vniust complaints accuse you Fortune, & so often doe appeale death, and destinie of so hainous trespasse? *Is* it for that you enuie my happie state, so soone transported from this vntowarde soile, to a more prosperous felicitie? thus credit mee, and in this sorte (were it possible he coulde speake to you) woulde hee accuse you, in which consideration, were there not iust cause thinke you *Erotema.* (of such intemperance) whie you shoulde be greatlie ashamed? Beleeue mee good Cosin, there is neither profite or liking at all, of this bitter continuance reaped, you haue alreadie waded sufficientlie in your teares, you haue mourned for him in earnest loue as beseemed a *Allegoria.* wife, it is nowe high time you bee after all this comforted. Thinke that the greatest storme is by time at length ouerblowne, superfluitie of coales encreaseth rather heate then flame, the ardencie of affection, with vehemencie sufficient may be expressed, though not by extremitie enforced. What shuld I say vnto you? You may not as other *Paradigma.* foolish creatures, that are neither gouerned by wit, nor ordered by discretion, make your selfe a spectacle to the world, but rather with such temperance (for euen in this extremitie of sorrow, is also planted *Parenthesis.* a rare patern of modestie) seek in such maner to demean your selfe, as the lookers on may rather pittie you, by insight of your greate discretion, then in this sorte to tormente your selfe by a needlesse supposition. Much more haue I considered with my self, whereby to satisfie *Peroratio.* my greeued imaginations, in which beeing recomforted, and reposed in my secrete thoughtes, I haue deemed it necessarie hereby to imparte the same vnto you, beseeching that as well in regarde of your selfe, as the little pleasure your friendes haue to behoulde you in this straunge kinde of perplexitie, you will enioy the fruites there-

of with such sufficient contentment and satisfaction as verie heartilie I doe wish vnto you. And euen so tendring my selfe in all thinges to your curteous and gentle vsage, I doe heartily bid you farewell, S. this of &c.

TOuching these Consolatorie Epistles. It is to bee intended that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parentes, goods, or friends, in times of imprisonment, slander, persecution, sickneese, in miserable olde age, or plagued by disobedience, in ill successe of mariages, in pouertie, and finally in whatsoeuer griefe of minde, trouble, or aduersitie. In each of all which is as I said before, vsed a great efficacie of perswasion for the mittigation of the same, by laying the troubles and vncertain state of the world, with innumerable euils annexed to the turning whéele thereof, the communitie of the mischiefe to all, who though not with the selfe same, yet in some sorte or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein we liue, the inenitable force of that which is befallen vs, which because wee are worldlinges must néedes in like sorte betide vs, howe neare thereby wee may bee drawne in contempte of earthlie vanities, the inticing baites, whereof are enuenomed with so manie and sharpe poysons, that troubles are sent vnto vs from God, to call vs thereby home vnto him, that they are the scourges of our disobedience, that by such meanes wee are discerned to bee his children, that by patient sufferance, and entertainment of our harmes, we do neareſt approch vnto him, who beeing in humane shape on earth, conuersing with men, was persecuted, slaundered, toke vpon him the most despised estate of pouertie, and by cruell death was constrained, that they who are cloyed with most aboundance, haue therefore the greater charge laide vppon their neckes, and that no one then they are neareſt to destruction, the height of whose estate, oftentimes occasioneth their vntimely deaths: finally, that it were bootlesse to striue against their forces, in that we thereby seem ignorant of Gods pleasure and ordinance, who working all things vnto the best, knoweth perchaunce the punishment to be most fit-

test

test for vs, wherewith if we were not entangled, we might happilie forgette him, and become careleſſe regarders of his high and mightie excellency. So and in such maner may we wade in these actions, whereof hauing now deliuered sufficient, wee will adde hereunto one example more, and therewith of this title conclude.

An Example consolatorie, pleasantly written to one, who had buried his olde wife.

THe posting newes hitherwarde of the late deceaſe of my good old mistris your wife, hath made me in the verie going away of mine ague fit, to straine my selfe to greet you by these letters. In the inditing wherof, I manie time praied in my thoughts, that I were as readilie deliuered of this my tertian feuer, as your selfe are in mine opinion deliuered by such meanes of a hateful and verie foule encombrance. I doubt not sir, but you doe nowe take the matter heauilie, being thereby dispossessed as you are of such an intollerable delight, as wherewith you were continually cloied by the nightlie embracements of so vnweldie a carcase. I haue, I must confesse, verie seldome known you for anie thing to mourne, neuertheleſſe, if by such meanes you be happily constrained to change countenance, I haue prepared a golden boxe wherein I meane to consecrate all the teares you shed for that accident, to *Berecynthia* the beldame of the Gods, as a relique of your great kindship and curteſie.

Beleeue mee T. I am sorie that mine ague had not left mee, and that I were not nowe in L. with thee, were it but to viewe thy lookes and manlike behauiour, after so harde a bickering and incounter wherein thou was bereft a hearte of golde so daintie, as I promise thee to some graue sober fellowe, might haue become pretie conceited, and a verie sweete pigges nie. Well T. thou must needes loose her, *ferendum est quod mutari non possit*, bee not sadde I pray thee, wee will finde out a better match wherewith to delghite thee. Thou must consider that it is requisite that all thinges shoulde bee done with indifferencie, shee hath left a thousande pounde in goodes, and a C. markes by yeare vnto thee, let that content thee: what though she was not maried a moneth to the, thou must be a pa-

eient man, her long continuance with so much wealth might peradnenture haue glutted thee. The gods haue become more fauourable to thy young yeares, then thy selfe doest consider of, Shee might I know haue liued longer time for age, (for foure skore yeares olde I graunt is nothing) the woman also in verie good plight too, by Saint Margerie: but what of that, wee must, as I saide before, beare with necessitie. *I* praie God thou beest not ouercome with sorrowe, but thou maist take it quietlie. There bee men in the worlde that are so careleslie of their fortune, and so verie fooles in their wishing, as they coulde content themselues greatlie to bee in the like predicamente with thee: but thou I assure my selfe art of a cleane contrarie opinion, sweare no more good T. I am perswaded alone that it vtterly discontenteth thee. But heareſt thou, plaie not the madde man for all that, I will rather comfort thee my self, then that thou shouldest die for sorrow.

One thing greatlie misliketh mee, I heard saie thou tookest an othe vpon her death bed neuer to marie againe? See howe loue may leade mē? Good God it is strange? I promise thee I could hardly be perswaded thou didst so, without I shuld hear thee swear it. Be not so sottish good boy, remēber thy sel, and think on the *Philosophers* words: *non nobis solum nati sumus*. Thou maist haue a wife man, and become the father of ninetie nine children perchaunce ere thou die. Forsweare thou nothing good T. but building of monasteries and entring into religion, for these my selfe dare vndertake thou neuer wilt nor meanteſt to doe, I woulde faine talke longer with thee, but I am wearie, and therefore intende to leaue the expectation of the reſt, till I fortune to see thee. Fare (as otherwise thou canst not chuse) well, hauing neither olde wife nor seuer, where with to encomber thee. At S. this of &c.

What answere may be returned to all or any of these Letters, is to be expected according to the griefe or presente condition of the partie. The efficacie of the one whereof may bee such, as endureth small arguing, and the inclination of the other so plausible, as beareth with what soeuer may sounde vnto them comforting. But for because the labour were endelesse to measure by writing, the affections of each one in particular, I will onely set downe for this one fourme, the generalitie whereof

may

may be inferred to the circumstances of any other. A Letter Responsorie therefore vnto anie of these Epistles, should in the generall parts thereof containe (as seemeth me) a Remuneration or friendlie acceptance of their good wils, that so haue beene imployed in comforting, and (if the partie so thinke meete, or the occasion so standeth) to commend the wisedome, learning, fauour, care or liking of him that so writeth, and therein also the good effects, the same haue wrought, if some things (that may bee alledged) did not impugn it, the wing his counsel is far lesse vehement then our euill, and therfore swayeth not in respect therof, in our minds, so much as might haue done with many others. In conclusion, that we acknowledge neuertheless his great discretion therin, & that deserued account of his trauell. Each of which places, howe they are to be distributed appeareth in the example following.

A Letter Responsorie to be conferred to an Epistle Consolatorie.

GOod brother, I haue receyued your kinde Letters, wherein carefullie, discreetlie, and effectuallie, you haue endeuoured to minister sundrie comforts to my diseased minde, in all which I confesse you haue dealt with mee as appertayneth vnto a faithfull, courteous, and louing brother, whereunto as much as possiblie may be expected, I yeelde my selfe vnto you for the same most bounden and assured. Neither will I wrong you so much as to denie that in perusing the contents thereof, I was not sometimes by the force of your arguments a little withdrawne from the deepe consideration and hard suppose of my present euils, but entring againe into mine owne estate, and finding howe mightily the shewe of my forward mishaps swayeth ouer my maistred spirites, I doe imagine the greatnesse of my losse to bee so much, as in comparison whereof, whatsoeuer you haue deliuered eyther in the mitigation, or qualifying of my harmes, seemeth farre lesse in quantitie, then the smallest that may be conceyued of all mine euils. Follie were it for mee to thinke, or you to beleeue, that the pensiue imagination of a thing so neere, as wherupon concerned erst, the sum of all my ioyes, pleasures and happinesse, could with the vehemencie of a fewe speeches (more of zeale then equitie deliuered) bee suddenlie remooued, But (as hath

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the adage) *Omnes quum valemus recta conſilia agrotis damus.* For coũſell is plentifull in euery one whoſe conceits by freedom are exempted from any paſſion at all. Take it not ſo good brother, that I thinke you not for mee, as well as my ſelfe, to bee a partaker of my griefe, for *I* knowe it well you are, but yet the one proceedeth of charineſſe, the other of extremitie, you in pitie of my ſorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what preſently I feele to be forcible vpon me, yet feare I the woorſt, but will giue my ſelfe notwithſtanding as much as in me lyeth, to the practiſe of your counſels. How euer the caſe ſtandeth, I muſt acknowledge, that very waightily you haue dealt concerning me, and for the ſame will neuer ceaſe to thanke you. Fare ye well, this of, &c.

Antitheſis.

Of Epiſtles Monitorie and Reprehenſorie.
Chap. 18.

In this place wee will conclude our Epiſtles Conſolatorie, and paſſe out of the ſame title to the next therof, which are Monitorie, and Reprehenſorie. The one part thereof beeing Monitorie, conſiſteth in forwarning to the vnexperienced ſuch matters as hee knoweth not, in ſort as if therewith hee ſhould be throughly acquainted: the other, in ſkilful explaining the offence of a thing faulty, which ſtandeth vpon to be reformed. And inſomuch as there be few men that gladlie like to be ſuppoſed ouer much faultie, or loue much to be rebuked for the greatnes of their errors, the order therfore of theſe monitory, in ſetting forth what may be counted offenſiue, ſhall not accuſe but admoniſh from the greatnes or ſmalneſſe of the ſame, qualifying the bitterneſſe of reprehenſion with a certaine maner of praiſe, how euer deſert doe afford to the furtherance therof. For in a gentle condition of minde, not altogether bent vnto euill, to ſuppoſe that the greateſt part is the better inclined, and it alſo in ſome good meaſure to commende, breedeth no ſmall incouragment to do well, hee to whom the admonition palleth, hauing meanes therby to think that his behauiour is not ſo far ouergrowne, but that preſumption of his Vertues do yet ſway in mens opinions, or at the leaſt wiſe imagining that men are ignorant altogither of that, whereof they ſeeme to take no notice at all, he will ſtudy the rather to hearken to ſuch wholeſome directions,

ons, and accordingly to reforme his maners thereunto betimes. And verilie (as you haue before in the examples Dissuasorie) so in this also it would not be amisse where we see an offence but new beginning, to induce many good conditions of the partie to be opposed against the same, and to lay before him, how ill sounding it would be to the due commendation of the other, to bee touched therewith. Or otherwise where wee see an inclination (though no matter in action) to euill, to say, that not for that we see him spotted with such offences, we do warne him from their forces, but to the intent he may thereby the better be instructed, in the vilenesse and discommended partes of the same, or that because wee are for the most part led away and easily sliding into euill, wee set before his eies therein, the hazard and inconuenience of such euill. Now if the matter be so far forward, as we find it a plain and open imperfection in him to whom we write, let vs then consider the weight or inualiditie of the action, which being too monstrous or notorious, it then needeth not admonition, but sharpe reprehension, and is thereby secluded from the partes hereof, but not being intolerable in his age or estate, in whom the same is found, then shall we not aggrauate, but extenuate the apparance therof, shewing that it is a thing common for men to fall, chieflie young men, who by the furious fling of their youth, and want they haue of aged experience, are hastilie led thereunto: but yet therewithall how manie wayes necessarie it is, that he be withdrawne from the same, least happily the long intertainment giuen to a fault, make it seeme a great offence, and consequentlie hee be thereby led into far more dangerous euils. Hereupon may we manifest vnto him our loue and tender care wee haue ouer him, compelling vs for such cause to forwarne him, declaring that our selues falling into the like errours, would be glad at his hand to find the like, if the skill and experience of the partie might so much performe. Another kinde of admonishment or reprehension there is also, when men deale with those who are highlie before them in account, vnto whome either imminent daunger or occasion of great hate or mislike pursuing the same, forbiddeth in expresse manner to vse anie tearmes, insomuch as their estate (beeing peraduenture loftie, and of power to commaund or sway ouer vs) will not admit by writing to intermeddle with their actions, and yet happilie

by reason of some hard dealings offered vnto vs, or our friendes, might séeme much to preuaile in one sort or other to giue them notice of it, whereby to auoide (if it be possible) the expected vehemencie and intolerable support of the same. With such men to deale, behoueth, if at least wise we be compelled thereunto, to make a recitall of many vertues, such as might be commendable & beautifying vnto so great estate and authoritie, and therwithall set forth the worthines to the vttermost of that we wish to be in him planted: and fainedly also wee may suppose those Vertues to be insinuate in his person, and howe much they are furthering to his name and reputation, by occasion of which, we may in the contrary haue meane to lay open all those vices, the insupportable burthen, vilenes, & execrable hatefulnes, or what bad purpose soeuer is in them concluded, and shew how much they impugne the state, rule, or authoritie of any one, what blemish they cast vpon him in whom they are frequented, howe they destroie the good partes for which men mightie and gracious haue desired to be commended, the conceit whereof, may be with such facilitie and excellencie caried, as that he to whom we write, shall with some insight thereinto, receiue a speciall view of his owne faultinesse, yea and by the couertnes of the same, maie also participate within his owne imaginations, the particular loue & hate generallie attributed to either of both, wherein what other thing shall we goe about, but in silence to admonish or reprehend what in each of those ough to bee refused or followed, which manner of writing performed to suche ende and example, without shame and blushing at all, each one may lawfullie vse, otherwise palpably to affirme, those vertues and praises to be in a man in whose actions (becomming most notorious in al kind of apparance) no one thing is to be found so plentiful as very wickednes it selfe, this were a flatterie most detestable, and of all others most filthie, to be in anie writer receiued: yet such kinde of admonishment or reprehension as is before recited, is prettily alledged to haue bene vsed by a certaine poore man, who neighbouring neere vnto one worshipfull & of great account in calling, but therewith more practising with vehemencie, then honestlie vsing his knowledge of the lawes, had sustained a mishap by an Ore of the Gentlemans, who being a fierce beast, had goared a Cowe of the poore mans. The poore man hauing receiued wrong, and doubting

ting how we to haue recompence, by reason that the Gentleman was of as noted authority as knowne hardnes, and to whome expresly he durst not complain of the iniurie, deuised yet this subtiltie wherewith to entrap him.. Hee commeth to this great mans house, and being brought to his presence: Sir (said he) I am come to deliuer vnto your Worship. who are a Iusticer in place, for righting of wrongs done and committed, a matter very conscionable to be respected, & for which in my opinion there ought to be made a recompence. An Oxe of mine being a naughtie beast, through the default of mine own fence hath goared a Cow of your Worships, which is nowe lost and dead by the mishape thereof. Saist thou so, saide this greate man, by my faith thou must then pay for her. And good reason too, said the poore neighbour, for it was a wilfull offence, but and if it please your Worship. I mistook mine arrande, for in trueth, it is your Oxe that by default of your owne fence hath entred my ground, & goared my Cow. Oh then (quoth the other) the case is altered, wee will talke thereof at some more leisure hereafter. Nowe howbeit the poore man happely departed without recompence, yet at the least by this prety deuise he made the Gentleman to vndergand his fault, & so far as hee best might, did both admonish and reprehende his owne harde and iniurious dealing by so witty a conclusion: for had hee not thus gone about the bush, it is like he had not onely bene frustrate of recompence, but also voide of any sentence at all of wrong, which by this handling the matter, was by the Gentlemans selfe clearely on his part adiudged. Infinite sortes of these, as well in the wise sayings of Philosophers, as in other written histories are extant, which for breuitie I omit and leaue to the desirous thereof, for their better satisfaction, and hence will proceede to the examples of these two seuerall sorts of Epistles.

An example Monitorie concerning a stayed and well gouerned life.

THE execrable force of mischieuous euill, is such, and the maleuolente disposition of the heauens to some people so

Exordium.

greate, as that hauing once throughlie planted the fatall sting thereof in the mindes of manie, it seemeth they bee created to none other ende, but onelie by daring to perpetrate whatsoeuer matter of villainie cōmeth in their mindes, to purchase to themselues with the determination of a shamelesse life, the limited rewarde of a shameleſſe and ignominious death: This inchaunted course, perceiuing in these dangerous times howe much it hath bewitched the estate of the whole worlde, and considering with my selfe, that by reason of your fathers late decease, you beeing a greene youth, voide of experience, bente to the triall of all companies, richlie possessed, and wealthilie endued, are nowe lefte into your owne handes, and thereby deliuered from the plausible and quiet moderation of a faithfull and louing guide, vnto the endlesse reach of a youthfull, careleſſe and vncontrouled libertie, hath mœued mee in respecte of the care that euer *I* erst had of you, beeing yet but a childe, and in assured testimonie of the memorie *I* haue otherwise protested to the ghost of your deceased louing parentes, to admonish you of some fewe thinges, for the order and conuersation of your liuing, beeing a course so important, as that in the admittance and exercise thereof, cannot but consist the scope and after fruition of all your happinesse, and benefit whatsoeuer.

And first of all, will *I* call vnto your remembraunce, that beeing the sonne of so vertuous a father as you are, howe greatlie it importeth vnto your estate to bee well gouerned, that as well the precedent vertues, as auncient possessions of your anteceſſour, may in your person bee resiant, that of your deceased parent (as well as in corporall shape and fauour) you beare (in minde) the verie true image and portraiture, that you stand not more in your actions vppon the glorious name or title of a Gentleman, then of the verie true and woorthie conditions and behauiours, that rightlie doe produce and make a Gentleman. And albeit *I* finde no greate apparante cause (your youthfull heade and vnstayed state of headestrong libertie onelie excepted) that may induce anie argument or suppose all to the contrarie, but that you are of such and so worthie regarde, as that in your life and conuersation, you deeplie ynough do conceiue of all or anie part of these instructions or admonishmentes, which *I* nowe goe about to offer and preferre vnto you; yet knowing howe manie, and howe sun-

Paradigma.

dry

drie are the euils wherewith our mortall state is endangered, howe diuers are the motions to wickednes, and how manie waies we are readie to fall into the crooked paths of the same. I coulde not but warne you, that comming euen nowe into the middest of the worlde as you do, you shall finde sundrie baites and allurementes drawing you into the worst and most vilest parts thereof, that vnles you were directlie gouerned with the righte rule and square of an honest and sober life, twentie to one you would not onelie fall verie deeplie into the inconueniences thereof, but (without great and vnexpected matter leading you to the contrarie) be drowned and ouerwhelmed in the gulf therof for euer.

Monitio.

You must call to minde, that liuing in a place so ordinarilie frequented as is the Citie, wherein you are, and being in fellowship with so manie and diuers sorts of men as you now be, conuersing also with the innumerable multitudes of persons, of all estates, conditions and faculties, as you there doe, it is no difficult thing for a young youth of your birth and qualitie to be led into lewdnes, of a wanton to become dissolute, of a spender to bee made a consumer, or of a towardlie gentleman, to be framed to an vntowardlie companion. Much may the euill example of some lewdlie giuen, conduce hereunto, making you to beleeue, that to become a roister, is credit: to become a swearer, valiant: to shewe your selfe a waster, liberall: to be a drunkard, is fellowship: to maintaine rakehels, is bountie: to become fantastical, is youthful: and to bee an vnthrift, is to be counted gentle: But better entring into these things then by common aduisement men in your case ordinarilie doe, it shall appeare contrariwise, that in gaining of credite you are to become modest and discreetlie behaued: in being noted to bee valiant, you ought to bee a supporter of honour: shewing your selfe liberall, it shall bee in rewarding the good: in maintaining of fellowshippe, you shall vse sobrietie: in beeing bountifull, you shall remunerate seruices: in manifestation of your youth, you shall entertaine honest pleasures: and in beeing gentle, shewe your selfe therewithall frugall.

Parimia.

The asse goeth out in the morning to carie burthens, and in the euening receiueth his prouender for aduantage. The Oxe grazeth all day in the pasture, and at night is caried to the butchers stal: their reward is their feeding, and the contentment they require is onelie to

Antithesis.

fill their bellies: behoueth that men also who from beastes are sequestred by manie degrees of reason, should of their continuance and finall determination liue a like careless? No verilie, it is too much vnseemely. Such illusions as these are not fitte for a man, who by the nobilitie of his creation was ordained to swaie ouer, and not to become subiect to such vilitie. You nowe beeing at your owne choice and libertie, must beware and giue great and diligent aduertisement to all your waies, you must eschewe and auoide not onelie the verie euils, thēselues, but also all occasions inducing or partaking with those euils, you must imagine, that to bee in all thinges temperate and discreete, doeth solie argue a reputation to bee within you, shun vice as you would doe a serpent, flie wicked companie as a pestilent infection, doe alwaies thinges woorthie your selfe, affecte not so much the vaineglorious title of praise, as desire how and in what sort to deserue and win praise. Esteeme nothing so precious as time, abandon sloth, and in all your societie (as neere as may bee) accompanie with the best. Consider that such as is the tree, such is the fruite. Who toucheth pitch must needes bee defiled. With the good thou shalt bee made good, and with the euill thou shalt bee peruerted. Thinke none so greate an enemie as he that misleadeth you. Misdeeme no man willinglie, and giue occasion to all men to iudge of you indifferentlie. These counsels (forewarninges of your ruine or happines) if aduisedlie you will hearken vnto, and faithfully lay vp among your chiefest secrets, it shall no waies repent you to haue beene admonished, nor discontent me in this sort so much to haue counselled you, in that pursuing the effectes hereof, you shall become such as I wish you, and your carefull father if he had liued wold haue bene glad to haue seene you. The Almightie giuer and moderator of al our actions, blesse and keep you. Farewel from my house at *D*, this of, &c.

Antipophora:

Parimia.

Peroratio.

An other Epistle Monitorie, touching the reformation of a Couetous life.

Exordium.

ALbeit good brother, I knowe the matter of my writing will become offensiue vnto you, and that I am not ignorant what heauie aduersaries you haue, that daylie doe goe about to suppresse the soūd & faithful aduise of those, who without flattery doe wish heartilie wel vnto you, and studiouslie are busied at al time:

for and towardes your good . Such neuertheleſſe is the loue and dutie that I owe you, as ſeeing you in ſo great an errour as you are ouerwhelmed in, I cannot in reſpect of our brotherlie affection, but I muſt needes warne you of it, whereof if you become not repentant, and a renouncer betimes, I doubt, not onelie the worlde will *Metonomia.* crie out agaynſt you, but God alſo in high diſpleaſure will bee angrie with you . Trulie for mine owne part I am aſhamed, and alſo it *Narratio.* greatlie grieueth me euerie where to heare of this extreame couetouſneſſe and harde dealings, by you vſed towardes your poore tenants, and other the inhabitants about you, who notwithſtanding that God hath aboundantlie bleſſed you with ryches more then ſufficient, you bee yet ſo miſerablie bent vpon the worlde, as you care not by what diſtrict and ſeuere handling you doe attaine vnto your wealth, onelie ſo you haue it, or can come by it, you holde no conſcience or queſtion at all of the winning it . Alas what cries doe you procure a- *Ecphoneſis.* gaynſt you of the poore and wretched people, who beeing plagued with the harde yoke you laie vppon them, are not able of themſelues to redreſſe, but onelie doe pray to God that hee will for them reuenge it. The matter is too hatefull, and ſo great is the oppreſſion and wrong thereby offered, as it cannot continue. Might my woordes become of weight vnto you, I woulde wiſh you to leaue it, and if not for my ſake, or in regard of your owne credite thereby ſo greatlie blemiſhed and impayred, and your good name and fame vtterlie by ſuch meanes obſcured and defaced, yet for Gods *Meriſmus.* ſake, who commaundeth charitie and right to all men, who willeth that wee doe to euerie one as wee would bee done vnto, who forbiddeth by ſuch execrable lucre to heape to our ſelues ſo vniuſt and filthie gaine, you will refraine it, reforme it, amende it . In *Aſyndeton.* trueth you doe not knowe, howe much euill thereby you procure vnto your ſelfe, the blind deſire you haue to heape vp riches will not permit you to ſee, what rancour, miſchiefe, impietie, terrour and dread, *Brachiologa.* you crowde ſo neare togither, the little care you haue of the world to come, ſo quencheth your affections, as you haue not power to beholde the enormitie wherein you are ſo vehementlie tranſported. For ſhame abſtaine and become not the common oblo- *Metonomia.* quie of all men, bee not you the man alone whome ſo manie ſhall curſe, and all men for the moſt part crie vengeance vpon. Otherwiſe

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if by no admonition you will relent, assure your selfe, God who is the righter of all wronges, will in most seuere manner compell you vnto it, and in the ende by great rigour punish you for it. It little liketh mee that herein, so iust cause remaineth, as whereby I am forced in this sort to argue with you, in which action the nature of a brother may giue you to vnderstande in what sort I admonish you, and with what louing care I retaine you: the consideratien of which hath mooued mee (as my selfe woulde wish in the like of whatsoeuer I shoulde haue erred, to bee dealt withall by you) to account the sweete rebukes of a friend to bee farre more profitable then the dissembling glozes of a cruell and bitter enemie; to which end whatsoeuer I haue sayde, may in like maner be conceyued by you. Farewell. L. this of, &c.

Peroratio.

Sententia.

An Epistle Monitorie to a father, touching the lewd and ill demeanour of his sonne.

Exordium. Allegoria.

THough it seeme an approoued follie to cast pearles before swine, or to offer a golden saddle to an Asses backe: yet (not that I thinke either the Sowe worthie of the pearles, or the Asse fit for the saddle) I haue written vnto you, the one cause to manifest vnto you the vile and bad parts of your sonne whereof you will take no notice, and of which this Letter herein closed shall beare sufficient testimonie: the other for charities sake, to admonish you which are his father, that by your timelie looking to those matters, you may winde him from that, which by small sufferance will breed your woes, and his irrecuperable destruction, I haue vnderstood that hauing beene found heretofore in the like pilfering with two Masters that he serued, and the secrete information thereof beeing brought to your eares, you misliked his courtesie that tolde you, iustified the matter to bee false that was deliuered you, and not so much as examining the action, (which a good father would haue done by all manner of industrie) you allowed your sonne for honest, and affirmed that it was vnpossible hee should enter into anie such theeuerie. If I see the childe of such a father come to an euill ende, I will not maruell at all, seeing that besides the ordinarie inclinations alreadie graffed in his young yeares, his parentes are content by winking at it, to giue him

Narratio.

him furtheraunce, and in a manner to affirme it shall so bee, in so much as thereby seemeth, the sonne hath sworne hee will neuer liue honestlie, and the father hath promised that hee will set him forwarde to *Tiburne*, for his villainie. Is it reason that men (of zeale and conscience) should goe about to pittie their misfortunes, who haue protested neuer by compassion to preuent in themselues, the iust and appropriate rewarde of their owne euilles? What shall I say to the vnhappie father of such a sonne, or rather vnhappie childe of such a father, whether shall I forewarne him or you, the one purposing, the other animating, to what vnto each of you in the ende muste become a particular desolation? Trulie these thinges will not continue, they can not long holde. Weil (not in respect that eyther of you haue deserued so much at my handes) but for pities sake, I am content to beare with your infirmities, and (so you will not vrge mee to your owne harmes, by your courteous, though not so much as honest vsage, for honestie willeth *I* shoulde haue mine owne againe, or recompence) will part with my losses: but yet therewithall warne you (to which ende I haue written this Letter) that you preuent your mischiefes betimes, you doe consider the successe of your owne harmes. So long the potte goeth to the Riuer, that at last it commeth broken home, euerie man will not deale with you as I doe. It can not bee, but you must needes knowe, nay rather bee a partaker of your sonnes euilles, howe euer you dissemble with the worlde, and face out the matter before people. Take heede I say, God when hee striketh, smiteth home, you will else repent it, for it will none otherwise bee. Because I haue yet some hope, that by driuing into your conceyte the enormitie hereof, and discouering the packe, which you saide was lockt vp from your seeing, that at the least wise for the feare of God, and to saue him from the gallowes, you will endeuour to chastise him. I haue sent this bearer, who can informe you of the truth, time and place, of that which you goe about to shrowde vp so couertlie, and if afterwardes you will not bridle him, I protest his shameless foreheade must bee corrected by iustice, and the lawes must further passe vppon. Surelie not for enuie of the person, but for the shameless browe hee beareth, as one that had done none offence, to prouoke mee by euill vsage to blaze his faultes, that otherwise by good counsell, woulde haue couered

Antithesis. *Erotema.* *Aporia.* *Prolepsis.* *Orismus.* *Parænia.* *Metanoia.* *Sententia.* *Allegoria.* *Metonomia.*

them: *I* thinke it a deede meritorious to haue him punished, if you
Antithesis. haue a desire as a father to cherish him, haue a regarde as a friend be-
times to correct him, otherwise you shall sooner see him come to
shame, then anie waies climbe vnto credite. But for ought *I* can heare,
both father & mother are so addicted to the bolstring of his doings, as
that it seemeth they haue alreadie vowed their infamie to the world,
and his life to the gallowes: good counsell may do much, and though
Peroratio. in taste I seeme a bitter enemie, the proofe in triall shall be better then
of a fawning friend.

An example reprehensorie, wherein a man of wealth sufficient is reprehended for mariage of his daughter, to the riches of an old wealthie Miser.

Exordium. SIr, I am not a little grieued for the loue I owe you, to see that in
these ripe yeares of yours, wherein men commonly are freight
with discretion, you neuertheles do verie indiscreetlie goe about to
compasse a matter so repugnant to reason, or any maner of conside-
rate and sage aduisement, as whereat the worlde can but woonder,
Metonomia. and whereof all that know you, or by any meanes may vnderstand of
the match, will no question greatly accuse & for euer condemne you.
Propositio. It is deliuered with vs here for certain, that you are intended (vpon the
Metaphora. doting affection of a miserable old man, your neighbor, whose yeares
are as well fraught with diseases, and his manacled and benummed
old ioynts with imperfections, as his barred coffers with coine) to
marry vnto him my neece your yoongest daughter vpon a suddaine,
and that to the furtherance thereof, you offered to contribute of your
owne store a reasonable and sufficient portion.

Trust mee when I heard it at first, *I* deemed it as a counterfeit ieast,
thinking that the man whom *I* so wel knew before time, could not on
a sudden become such a paragon, as whereon a maiden of her feature,
Antiphrasis youth, accomplishment, and fauor, could so quickly become enamo-
red; neither thought I that howsoeuer the dotage of the olde man
stood as a conceit to smile at, that you for your part would so much as
vouchsafe to hearken to it, especially at any time so seriously to speake
Anthesis. of it, much lesse to open your purse to become a purchaser of it, or by
constraint at all to enforce her fauors, to giue signe or token anie waies
vnto it.

Alas

Alas sir, was there no one thing more wherein besides you coulde ouershoote your selfe, but on elie in so bad a purpose, an action so vnhoneſt, an intendment so vile, a matter so much impugning nature, as that the verie earth, or hell it selfe, coulde not belch out againſte the fayre Virgine, so huge and so intolerable a mischiefe, to match I say, the matchleſſe fauour of so young and dayntie a peece to the filthie, tawnie, deformed and vnseemelie hue of so wretched and ill fauoured a creature? What nature is this, to worke vnto her, whome of your owne fleſh you haue ingendered, whome so long you haue nouriſhed, whome to ſuch and ſo manie perfections you haue trained, vppon a ſuddaine, naie euen in one moment, ſo manifeſt an occaſion to caſt her awaie, not yeelding vnto her heauy cenſure, ſo great a benefit as death, but ten thouſand griefes, the leaſt of all which is worſe then any death that may bee, wherein comfortleſſe ſhe may complaine, grieue, and bemoane her ſelfe without any relieſe at all, but by the precious price and hazard of her own ſoule. *Ecphoneſis. Synonymia. Emphaſis. Proſonomaſia. Antitheſis. Synonymia. Meſoneia. Hyperbole.*

Howe vnequally doe you deale herein, to render vnto her being ſcarce ſixteene yeares of age, a husbande enfeebled by foureſcore yeares and vpwards, whoſe toes are ſwolne with the gowt, and legs conſumed with the dropſie, whoſe leane carcaſe beareth no apparance but of old ſcars, and ſtifned limmes become vnweldie ſupporters of his pined corps, whome furs muſt fence from the leaſt blaſt of cold, & dew of nappy Ale cheriſh with warme fires, whoſe nightcap carrieth more ſtore of heat, then al his body doth of agility or ſtrēgth, and noſe far more fruitful then ſauory, with diſtilling drops down trilling from thence in freſheſt ſpring of the iolieſt ſeaſons, maketh ill fauored refections. What wrong do you tender the poore maiden therin? How vnworthy and far ill beſeeming is the ſame to her, who hath ſuch a father, and apparantly ſhal be known to be ſuch a mans daughter? ſhall you not therein bee noted of great folly, will not all men laugh at it, pitie it, crie ſhame of it, and her ſelfe poore ſoule praie to God to reuenge it? *Antitheſis. Hypotypoſis. Metaphora. Antiphraſis. Antiphraſis. Erotema. Aſyndeton.*

It is too much intollerable beleeue mee, that you ſhould endeuour in this ſorte by colour of your Fatherlie authoritie to conſtraine her, whome (albeit ſhee is your owne childe) yet maie you not thus forciblie compell vnto ſo vnnaturall an extremitie

Commoratio. Consider with your selfe howe grieuous the thing you goe about to compasse, may returne vnto her, and whereas liking and choise is of all other things in case of marriage to bee accounted most deareſt, you not onelie agaynſt her will, do endeuour to induce a breach thereof, but also do giue her ouer into the handes of such a one, whose inequalitie so far forth diſſeuereth frō her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chiefly) it must become vnsufferable. Haue you no more care of her that is your daughter, but when nowe you haue brought her to the passe, wherein shee should participate the vertuous and modeſt vse of that, whereunto her yeares haue adapted her, and for which ende and purpose, marriage was by *Antitheſis.* Gods sacred ordinance at the firſt ordayned, in steede of a louing *Metaphora.* and contented husbande, to giue her a withered olde Truncke, in lue of sweete and mutuall societie, to wedde her to sorrowe and euerloathed griefe, to endow her with larger profite then with honeſt contentment, thinke you that shee is a stone, that her senses from others are different in their right operation and qualities, that shee more or leſſe, or in stranger sort then anie others, can become therein more *Anthypophora.* forcible, or leſſe iniuried? No sir, assure your selfe, you must needes heape vp no other but extremities vppon her, it cannot bee but if you proceed herein, you must of force vndoo her, the ende and conclusion is so vtterlie bad, as it cannot be remooued,

Returne then vnto your selfe, and thinke herein what beſt beseemeth your daughter, remember that what you take in hande in that *Peroratio.* action is vngodlie, iniust, seuere, and vnnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the diuell. Consider, that you are with pietie, and to a Christian purpose and ende, to moderate your authoritie, weigh with your selfe that the couetousnes wherwith you are ouercome is no purchase to her of safety. And ballancing all these in the waight and cords of equalitie, withdraw your selfe, and by such meanes become diſſwaded from so great an absurditie. So may you the more easilie performe *Epiphonema.* that vnto her belongeth, as a kinde and louing father, and for the profite by this trauell reaped at your hands, bind her and all vs with greater feruencie, to loue you. Whereon concluding the scope of all my former desires, I end, &c.

An

An Epistle reprehensorie to a young Gentleman.

ABout seuen dayes passed, I receyued Letters from my Brother N. the long expectation whereof, and desire I had to bee infourmed of your well dooing, made mee inwardly reioyce at the first viewe of them, supposing that as I deliuered you out of my handes, I should still haue found you in the same predicament, without alteration, or so much as anie surmize of that wherof I haue beene thereby aduertised. *Narratio.*

It is long since indeede that you were with mee, at which time you were in manner a childe, neuertheles in those tender yeares so towardlie giuen, and of so milde and gentle disposition, as there was great cause whie then I should esteeme of you, and much matter offered to all others that knewe yee, whereupon to commend you: But nowe if it bee true as I am informed, your actions are turned quite contrarie, you are become a chaungeling, you are no more the same, but another in qualitie, minde and operation. If this bee so, you haue surelie taken a wrong course, in exchaunge of vertue, to make choise of vice: in steede of laudable exercises, to admit a number of lewd qualities: in place of good and honest vsage, to enter into a life vnciuill, lewde and sauage: your companie keeping is (as is reported) without anie order, your studies are careless, your pastime reckless, your tabling drunkennesse, your liuing vnthriftinesse: finallie, blushing before time at all thinges, for their noueltie, you dare boldlie nowe to aduenture anie thing bee it with neuer so great infamie. *Synonymia.* *Antithesis.* *Epiphonema.*

These things, my good Coosen, I must tell you are vnfit for a Gentleman, and much ill beseeming that education of yours, whereunto they were neuer accustomed. From these, if you will doe aright, you are nowe to weld your speedie course, and quicklie to depart, calling to your remembrance, that what approcheth the condition of euerie ordinarie person is not meete for your credite, and what in men of common account appeareth to bee no blemish is in your reputation holde to be a great and notable faultinesse.

When men desire to bee well famed, and by true renowne to rise vnto worthinesse, they flie sloath, and giue themselues to auoyde *Hinnus.*

all occasions of Idlenesse, they endeuour to become painefull and industrious to couet thinges of highest accompt, and to bee in companie with the most vertuous. Their credite hath no supporte by vanities, they seeke not their reputation among raunnagates, they conuerse not with Tauerne-haunters, and bibbers, they liue not with men of vilde accompt, dissolute and vngratious, such kinde of meanes (as insufficient to glorie) they deeme wretched and opprobrious.

Epiphonema.

You nowe if you would bee such as you ought to bee, must also pursue the tracte of these, the sweetenesse and delicacie whereof (if but a little you will pierce into the sowre and harsh taste of the other) you shall quicklie conceiue, marke but the praise, benefites, estimate and good reporte, entertained with the one; and on the other side, the discredite, shame, discommoditie, and vile reckoning alwaies made of the other, and then iudge by your owne decernement, howe much and howe greatlie you are ledde awrie, in thus careleslie roaming vppon others vilities, and concluding with your selfe vppon the ill conceipt that all good men haue of such hatefull and disorderlie kinde of liuing, returne betimes, ere too late, for want of good aduisement, you foolishlie begin to crie out of your winning.

Antithesis.

Principiis obsta, sero medicina paratur,
Cum mala per longas conualuere moras.

First stop the cause, too late doth phisicke come,
When euils smal, to great (by sufferance) run.

Credite me (whome euer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, wil to a good mind become so vile and so odious as not without great sorow and griefe, may bee wiped away. I disguise not with you in that I saie, for you shall finde it and proue it to be true. It is a shame for any man in those yeares, wherin of al others his towardnes should chiefly be effected, to be accompted then bad, vilde, lewd, and ill demeaned, much more for a Gentleman, whose education was so good, whose infancy so well trained, whose adolescency so formerly with al kind of vertues indued, to become, now when most discretion should swaie in him, worse then before, more disordered then when hee

Anxesis.

was to be corrected, lesse commended in his owne gouernment then when he was vnder anothers intertainment.

The loue that *I* beare vnto you, maketh mee the more largelye heereof to enfourme you, which for that I deeme not of anie ill seede sprong out of your owne nature, to bee growne vppe into such kernels, I doe thereby adiudge, that with more facilitie they maie be disseuered, the braunches I knowe are of others wearing, which *I* neuer wish to bee so farre foorth lyked, as to become of your owne gathering. From the inconuenience whereof, I hitherto haue studyed thus much to withdrawe you, as hee that most of all desireth aboue anie other to enioie you. The haste of the messenger, and wearinesse of writing enforce mee to leaue. God, who is the conductor of all happie endeuours, blesse you, and till I heare from you againe, my selfe will expect the best reformation that any good opinion may induce in mee, as yet to conceyue of you. Fare you well, this of. &c. *Metaphora.*

Of Epistles Amatorie. Chap. 19.

DIuers other patternes of sundrie occasions concluded vnder this Title, might besydes these heere be put downe, whereof because I haue so largelie spoken in the discourse before these Epistles, I thinke the examples alreadie proponed to bee sufficient. And nowe the last of all these diuisions yet vnspoken of is Amatorie, whereof because the humours of all sortes with loue possessed, are so infinite and so great an vncertaintie in them remaineth, as that perchance euen in ỹ verie writing of his letter, the louer himself is somtimes scarce certain of his own intended purpose therein, the lesse must of necessitie be the precepts of the same, for that in some of them wee require and entreate in others expostulate the matters and occasions falling in the necke therof, other times complaine, another while fawne and speake faire, then purge or cleare an accusation supposed against vs. Finallie, innumerable are the deuises wherewith the

reynes of loue are conducted. But in as much as I haue heretofore ginen vnto all other titles their seuerall preceptes, I will somwhat also in this place speake to the purpose thereof: In which I must first referre the writer vnto the consideration of the honestie of the action by him pretended to be written of, and then for the places of request, complaint, expostulation, or auoydance of anie thing therein happening to the waight of his owne affection, which how vehemently, or tenderly it weigheth, himselfe can best testifie, and lastly, for the well ordering of either of these, to the examples Petitorie, Expostulatorie, Defensorie, and Excusatorie in this booke plentifullie deliuered, wherein howbeit the matter of loue is no wayes expressed, yet to anie capable or wel disposed conceit, the conueyance thereof cannot in the selfe exchange of the subiect be without some import vnto them.

In this place there might also bee made a distinction of loue where in a Sympathie of minds from man to man alwell vniteth togither by an indissoluble league of amitie their hearts in one, as betwéene man and woman, and that for the most part by a far more waighty league, and more inuiolable discretion. But sith the alteration thereof, as it much differeth in qualitie from the other, is also alike exchaunged by title, that one tearmed by the name of Friendship, and this other chalenging onelie to be deciphered by Loue, these amours in this definition shall onely be intended such, as are modestly tendered from men vnto women, and so accordingly herein to be exampled and written vpon.

And howbeit the little experience I haue had of some conuersing in this kinde of studie, hath sufficientlie taught mee to knowe, that the verie instinct or setled impression of this kinde of fantasie is such a Schoolemaister to inuention, and so cunning a refiner of any well disposed conceit, as that with very small help, it thereby commonlie performeth much more then well could bee otherwise intended. To the helping and putting forwardes whereof, a number of excellent penned discourses onelie pertinent and seruing to the efficacie of those amours, are with the greatest singularitie that may bee deliuered, yet in so much as this booke taking vpon it to set foorth of euerye the tytles therein distinguished, some one or other particular example, may not by the defect of these, seeme to haue anie want of that,

which

which by it hath bin formerlie promised. I haue thought good for order sake, to pursue also in this place, the effect of this Methode. The circumstances whereof by the examples following shall bee tendered.

An example of an Epistle, for the first entreatie of good will.

THe long and considerate regarde, by which in deepe contemplation I haue eyed your most rare and singular vertues, ioyned with so admirable beautie, and much pleasing condition graffed in your person, hath mooued me good Mistresse E. among a number whome entirely I knowe to fauour you, earnestlie to loue you, and therewith to offer my selfe vnto you. Nowe howbeit *I* may happilie seeme in some eyes, the least in woorthines of a number that daylie frequent you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingnesse, wherein, if a setled and immœoueable affection towardes you, if feruent and assured loue grounded vpon the vndecaiable stay and proppe of your vertues, if continuall, nay rather inexterminable vowes, in all perpetuitie addicted vnto your seruices, if neuer ceasing and tormenting griefe vncertainlie carried, by a hazardous expectation, closed in the circle of your gracious conceyte, whether to bring vnto the eares of my soule a sweete murmure of life, or seuere sentence of a present death, may ought at all preuaile either to mooue, entreate, sue, solicite, or perswade you, I then am the man, who shrining in my inwarde thoughts, the dignitie of so woorthie a creature, and prising in deepest weight (though not to the vttermost value) the estimate of so incomparable a beautie, haue resolued liuing to honor you, and dying neuer to serue other but you, from whose delicate looks, expecting no worse acceptance, then may seeme answerable to so diuine an excellencie, I remaine.

Your most passionate, loyall and perpetually denoted, &c.

THis example seeming to be in the superlatiue degree, it is intended that the direction thereof or the like, shoulde passe

vnto such a one, whose birth, education, or other complements, maie sufficientlie answere the greatnesse and efficacie thereof, or otherwise to one meanlie demeaned, or farre lesse enabled, to indite or offer the like, it might seeme vnto the writer, a great indignitie, as well in iudgement, as by an apparant want of some other sufficiencie. For which I thought good to admonish thus farre in this place, howbeit in the seconde Chapter of this booke, I haue touching a respect in all writting to bee had vnto the partie, his partes, place and qualitie, plentifullie alreadie discoursed.

Another example to that purpose.

GOod Mistresse E. I am bolde though a straunger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entire and heartie good will which I professe to beare you, to make present surmise thereupon, that on so bare an assertion you should immediately credite me, *I* prise your worthinesse at farre greater value, and weigh your good allowance so much, as I onelie desire, that by your fauorable liking I may intreate to haue accesse vnto you, not doubting but by my being in your presence, I shall so sufficientlie by apparant proofe maintaine the efficacie of that I now protest, and giue you so good occasion to deeme well of mee, as you shall haue no reason to repent you, that vpon so honest and louing request you haue condiscended to my entreatie. Whose health and prosperitie tendering in all things as mine owne, I sende you with my Letter a token of that great affection I beare you, which I most heartilie praie you to accept of, and weare for mee. And euen so doe continue.

Yours, if so you please to accept of me, &c.

An answere to the first of these Epistles.

THat men haue skill, and are by sundrie commendable partes enabled to set foorth their meaning, there needeth, as I thinke no

no other teſtimonie then your preſente writing, your eloquence is farre beyonde the reach of my poore witte, and the multiplicitie of your praiſes fitter for a *Poeticall* Goddeſſe, then to the erection of anie ſuch earthlie Deeſſe. For my parte, *I* houlde them as the fancies and toies of men, iſſuing from the weakeſt of their humours, and howe farre my ſelfe can deſerue, none then my ſelfe can better conceiue. Beeing one of good ſorte, as you are, I coulde doe no leſſe then write againe vnto you, the rather to ſatisfie the importunitie of your meſſenger, wiſhing ſuch a one to your lot as wel might paragonize thoſe excellencies you write of, and anſwere euerie waie vnto the ſubſtaunce of all thoſe ineſtimable prayſes. So hauing, your loue and your writing, might (as *I* take it) bee beſt ſuted togethers.

Yours, as far as modeſty will, to aunſwere your curteſies, &c

A replie to the ſame anſwere.

GRacious obiect of my pleaſing thoughtes, and miſtreſſe of all my inwarde happines, ſweete were the lines you wrote, God wot vnto mee your ſeruant howe comfortable, and how precious, knowing that their premeditation had iſſue from thoſe your peerleſſe excellencies, & the touch of thoſe letters paſſed the guidance of your delicat hands, how ſharp or powerful ſoeuer be the weight of the ſame, the leſſe ſhall be the griefe, in that ſhe whom *I* honour and eſtimate aboue all others, hath vouchſafed to wiſh vnto my lot, ỹ accõpliſhmẽt of all thoſe excellencies, which none but her ſelf can paragonize, and wherein ſhe onelie goeth beyond all others. Vouchſafe (ſweete Miſtris) that what vnto you is intended to bee pleaſing, may not ſeeme diſgraced, by the ornamente of *Eloquence*, the Soueraigne and praiſe-woorthie *Glorie* whereof, beautifieth both ſpeeches and reaſoñs. Too dulle are my ſenſes (*I* confeſſe) to blaze foorth the weight of your merites, your accompliſhmentes beeing ſo manifold, as whereout (if euer anie earthlie Deeſſe by anie excellencie were deriued) the ſame might bee thought to haue alonlie proceeded. You may pleaſe of my loue to deeme as of your owne deſeuinges the

foundation whereof cannot bee so slender, as whereon so weake a thinge as fancie shoulde bee grounded. But as your *vertues* are permanent, so may you iudge of my loue to be perpetuall. Let it once more accord with your curteous consent, that these letters with the first may haue the like fauourable acceptaunce, whereby you shall kindle in mee no other or greater presumption, then what best fitteth vnto the wœrthinesse both of your *vertue* and calling. With heartes longing and sighes sending, my Letters, and well wishinges speede them togethers, craving that you will euer holde and deeme of me, as of him that in all protested faith, loue and loyaltie, is and will bee alwaies.

Yours, &c.

An answere vnto the second Letter.

SIr, your message is vnto mee as strange as your selfe, who are vnto me a stranger, & what your good meaning vnto me is, I knowe not, for giuing of hastie credite to your assertions, as you seem not to chalenge it, so was I neuer hetherto of my self so hastie to do it, hauing eftsoones bene taught, that of faireſt speaches ensueth often the fowlest actions: *I* cannot condemne your purpose, because I entende the best of your dealings, and howbeit I am in no point so restrained, but that in all reasonable sort that may be, anie accesse may be granted: so when you shall by further notice sufficientlie make apparant that with modestie I may doe it, I shall bee willing so farre foorth as my yeares and present beeing, may minister occasion, in anie thankfull requitall that may bee to yeelde my selfe vnto you. Till which time *I* returne your token againe and my hartie thankes vnto you by this bearer.

Your friend as one vnacquainted
hetherto may be, &c.

THE

THE SECOND PART OF the Englisſh Secretorie.

Of Epiſtles Iudiciall. Chap. 1.

AS I haue alreadie exampled vnto you all ſortes of Epiſtles, contained vnder the two titles of Demonſtratiue, and Deliberatiue: So by the order and diſpoſition formerlie vſed, it behoueth (as nerte in courſe) I doe nowe come vnto the title Iudiciall. Why this title is ſo called, I haue in that other booke alreadie deliuered. So that nowe it may ſeeme fit, that herein as in the other twaine before going, we deliberate what order and places for the well handling and proper conueyance of theſe Epiſtles, are principallie to be obſerued.

You ſhall then vnderſtand, that for ſo much as the efficacie of this title is wholie carſed in cauſe of Accuſation, Inuectiue, Charge, or defence, the matters whereof are wholie cenſured by lawe, by common reputation, by cuſtome, by authoritie, or by iudgement, the Rhetoricians, for the more excellent ſetting forth of the Oratorie partes hereof, haue vnto the generalitie of the ſame, allotted three ſtates or principall heades, whereout by imitation, all our Epiſtles vnder this title are wholie to be carſed. The firſt is called Conjecturall, that is, where a matter by conjecture onlie of time, place, eſtate, or condition of the perſon, or other likelihoodes to the ſame agreeing, may be ſuppoſed or enforced.

The ſecond is Iuridicial, wherein not by conjecture, but by matter in action, ſentence, lawe, or iudgemente, wee aggrauate the cauſe in queſtion, in which remaineth the qualitie, circumſtance, or greatnes to be decided, and howe vehementlie or ſlenderlie it hurteth or importeth.

The third is tearmed *Legitima*, which by Lawes, cuſtomes, common vſage, or allowance, defineth a thing to bee good or bad, tolerable or not to be ſuffered. Out of theſe heades ariſeth the plentie of all our following diuiſions, which alſo hereafter are in their places to be collected, the firſt whereof, containing matter of Accuſation or Charge, may be ſaide to be Accuſatorie, Expoſtulatorie, Exprobratorie, Comminatorie, and *Inuectiue*. The ſecond, beeing Reſponſorie to either of theſe, may be ſaide to be Excuſatorie, Purgatorie, Defenſorie or Deprecatorie. The compaſſe aſwell of the one as the other, either for matters accuſed, obiected, purged, excuſed, entreated for, or Defended, are ſimply or wholie included vnder all or one of theſe heads before remembred.

The efficacie of either of theſe, aſwell for inforcementes, as for clearing or auoydance of ante matter do ſeeme to be drawne, *per locos abſolutos*, places abſolute, and *locos aſſumptiuos*, places aſſumptiue.

Loci abſoluti are ſuch, as containe in them enforcementes not to be auoided, whether it be in charge, matter inuectiue, or defence, for that they are collected of vnauoidable grounds, that is to ſay, of Nature, Lawe, Cuſtome, Contract, common allowance, Righte, Lawfull and Good Sentence and Iudgement. Theſe aſwell to the ſtate Iuridiciall, as to the other of *legitima*, are alike ordinarie and common, this onely difference, that in that of Iuridicial, they are all enforced to condemnation: in that of *legitima*, cenſured by their qualitie, vſe or toleration.

Loci aſſumptiui, are only collections by coniecture, and not matter in certainty, but ſuch as may be vrged by likelihoods, yet greatly enforce to accuſation, and ſerue alike to mitigate by defence or excuſing, this to the ſtate Coniecturall, and this of Iuridiciall doe remaine alike common.

The parts and places Cõiectural, for the heaping of likelihoods, either to accuſe, excuſe, purge or defend, haue reſpect vnto the Wil, diſpoſitiõ, or ability of any one. The Wil is ſearched by the outward quality or condition of a man, by his readines, hate, affection, or miſlike to a thing. Diſpoſitiõ, by the country or ſoil where in one is borne, as if wee ſhoulde ſay at this preſente of a forraine aduerſarie, Hee is a Spaniard, how can hee beare good will to England?

By his ofspring, as if we should saie, Being born and bred of lewde parents, how can the issue be good. By his education, as thus, He was so loosely trained vp, and so vilely inured, that there is no hope at all to be in him expected. By his studies, as to saie, Consider but the application of his whole manner of liuing, weigh his continuall practises, see but into his particular and ordinarie studies, and then tell mee what you may iustlie suppose of the residue of his beeing. And likewise by sundrie other circumstances. Abilitie is vsed by Oportunitie, by Time and Place, Aydes or Supportes, and the meanes of either of these, measured by the credite, affection, want, companie, conceit, or instabilitie of the person we goe about to accuse, excuse, purge, or defend.

Thus haue I largelie deliuered vnto you, the sum and scope of what in speciall to be intended vnder this title, the vse and more particular shew whereof shall bee by their seuerall Epistles more amplie explaned vnto you. And howbeit I could here a little dwel by some continued discourse, in the commendable aduancement vnto you of the worthinesse of this present part we haue now in hand of well writing, wherein not onelie these places alreadie remembred, but in a manner all other partes of the Deliberatiue and Demonstratiue kinde are most plentifullie accited: Yet will I but remember vnto you howe effectuallie by the well handling of anie the particulars therunto belonging, and howe farre more singularlie then in anie others, the excellencie of a good witte and a quicke, and fine inuention is most fullie deciphered, seeing that in the occurrents hereof, the writer is neuer tyed to anie one course in particular, but hath scope to wade into all things in generall.

For that by the verie order of these Epistles, hee shall sundrie times haue occasion to vse the partes Descriptorie, Laudatorie, Vituperatorie, Hortatorie, Swasorie, Disswasorie, Petitorie, Monitorie, Conciliatorie, Reprehensorie, and at many times diuers or the most part of them altogithers. Wherefore leauing any further respect hereof, vnto the ready conceite of such as thereunto may bee enabled, we will proceed vnto the rest.

The partes for Disposition required in these Epistles, are as in the others before going, that is to saie: Exordium, Narratio,

or *Propositio, Confirmatio, Confutatio,* and *Peroratio.*

The first of the distinctions vnder this part Iudiciall to be prosecuted, appeareth to be Accusatorie, which either simple by coniectures, or by matter of knowne or verie supposed troth, as you haue before remembred, or both wayes at once, may bee conueyed. Whereof the first in sequence which I will deliuer vnto you for example, shall be in the state coniecturall, which being framed to be questionable betweene a Merchant and his seruant, falleth out in sort following to be performed.

An example of an Epistle Accusatorie in the state Coniecturall, from a merchant to the father of his seruant.

Exordium. Sir, you will perchaunce maruell to see the sudden accesse of these my letters vnto you, togither with the hastie repaire of my man, (such as heretofore hath not beene accustomed betweene you and me, sithence our formost acquaintance) but to stay that doubt, and to enforme you at large, what vrgent occasion I haue so to doe, it may please you with as little discontentment as may bee, to giue your selfe to the view of these Letters, and thereupon to censure on my behalfe the matter of the same accordinglie.

Narratio. Your sonne sir, who nowe these three yeares passed to your good lyking hath continued in my seruice, and whome your selfe doe verie well knowe, that for the reputation of his parentes and friendes, I alwayes for the most part haue entertayned with especiall trust and regarde, beeing this last Summer returned out of Barbarie, with an aduenture in a shippe of mine owne, I did vpon great choyce, immediatelie after his account deliuered, place in the ouersight, disposition and rule of all my whole goodes, stocke, and Merchandise. And in expectation and assuraunce of his especiall and more then ordinarie care and good behauiour therein, did about September last (vppon a iourney which I had to the North partes with diuerse of my neerest friendes, whereby I was compelled to bee foorth by the space of two Monethes) commit vnto his like credite, the custodie of diuers summes of money alreadie receyued, as also the collection and further receyte of sundrie other paymentes of great waight, at the dayes and times wherein they were payable, by him to my vse to bee reserued and layde vp.

vp, ſithence which, by what ſiniſter humour I knowe not, nor by what vntoward conceit can I yet imagine, in the time of my abſence, and a little before my returne homewards, hee is gone away, no man knoweth whither. Vpon the newes whereof being greatly aſlighted, I haſte to his counting houſe, ſearch his bookes of receits and paiments, and therewithall breake open his deske and coffers, in which after all reckoninges fullie peruſed and conſidered of, I finde my ſelfe to bee backewards of diuers allowances, the certainty whereof I cannot yet determine, but the greatneſſe by the likelihoode, is verie vehemently to be ſuſpected, by reaſon that in this ſort, without anie other occaſion he is fled, and from ſo great a charge without knowledge of anie one about me, ſo ſuddenly departed.

What preſumptions I haue, and thoſe verie large, by ſuch kinde of dealing, whereby *I* may iuſtly burthen him, you may heereby coniecture, as firſt his diſpoſition, giuen (as ſithence hath verie crediblie bin reported vnto me) to be verie prodigall, & of moſt exceſſiue expence, then the occaſion offered by ſuch immoderate confidence in him repoſed: next, the vncontrolled rule hee bare throughout all my dealings: laſtlie the time and ſecrecie of his departure, beeing thus haſted in mine abſence, and herewithall ſome ſuch things which are miſſing, as whereof none were priuie but himſelfe, and whereunto no acceſſe could bee without himſelfe. Inſomuch as the loſſe which I reckon of, and wherefro I can yet finde no releaſe, by reaſon of this his vnknowne departure, cannot (for ought *I* hitherto perceiue) amount to ſo little as CC. li.

By ſome fewe that ſince his going away haue encountred with him, it appeareth, that not onelie he is well monied, but alſo of his iourneying Weſtward, whereby I am led to thinke his reſort to be no way ſo likelie, as to you which are his father, or to ſome other his friends there about you. For which cauſe I haue directed theſe togither with my man, as well to referre vnto your conſideration what hath paſſed, as alſo to pray that by your due ſearch and examination of the action, both his perſon may be anſwered, and my ſuſpition of him the better and more manifeſtly be cleared: and euen ſo recommending my ſelfe and cauſe to the furtherance of your good direction, I take my leaue. This of, &c.

THis letter hauing direction from the maiſter to the father, in ſeeming a Gentleman of ſome good account, we will according thereunto frame you an anſwer, which in this place according to the nature thereof may be tearmed Excuſatorie. The conueiance of which, either leſſeneth by vehement likelihoods the qualitie of the offence, or otherwiſe (though not clearlie auoydeth) yet by the naked truth or ſimplicitie of the action it ſelfe, maketh it ſeeme of farre more ſlender moment or importance, then before it might haue beene coniectured. And forasmuch as the father was a by partie to the wrong ſuggeſted, and onely in that it was his ſon, and the reformation of the thing oppoſed, might by him in ſome ſort bee redreſſed or recompenced, wee will ſuppoſe herein the Letter in forme following by him to be anſwered, and the reſidue vnſpoken of to be left to the purgation or defence of the other on whome the fault is charged, and to whome in particular, it belongeth to ſée the ſame anſwered.

An example excuſatorie returned to the effects of this coniectural epiſtle, from the father to whom the ſame was written.

MAiſter R. I haue receyued your Letter, to no ſmall griefe (at the firſt) of my priuate conceyts, but ſithence hauing examined the matter am ſomewhat deliuered of doubt, by the ſatisfaction that in ſearch of the cauſe I haue alreadie receyued. My ſonne (as you write) was here in the Countrey, at my brothers houſe, not farre from mine owne dwelling, and yet ſo newlie come thither, as he had repoſed himſelfe but one night ere the ſight of your preſent Letters and meſſenger were arriued.

To the action wherewith you do charge him, I can ſay nothing more then that himſelfe hath written, which agreeing with the formoſt ſpeech, and firſt examination had by his Vncle, I muſt hold as yet vndetermined till *I* heare your further anſwer. For the coniectures you haue deliuered, whereby to induce that you are a greater looſer by him then without further grounde I can hitherto imagine. I anſwere thus much, that the alteration were verie ſtrange, and humour too ſudden, to finde him now ſo lauiſh, whom before time your ſelfe haue commended to bee ſo frugall, and eſpeciallie in whatſoeuer

to

to his charge and gouernment hath by you beene committed.

To the residue I will be silent, because himselfe that first bredde the occasion appeareth meetest to answere it.

If *I* heare not from you before the middle of this tearme, my intent is by Gods grace to bee at London, where your apprentice and my sonne shall be in person forth comming vnto you. At which time if I find farther defects, or more equitie to charge him, contrarying to that which alreadie haue bin answered by him, he shal not be mine by anie his ill dealings to be vpholden, but yours as belongeth in any sort you like to chastise him. And euen so recommending my selfe heartilie vnto you, I do bid you farewell. This of, &c.

An example Purgatorie from the partie chalenged in answer of the Epistle accusatorie before remembred.

IT may please you sir, on Munday last, beeing the next day after my comming to my Vncles, he sending to T. to my fathers house to vnderstand his pleasure, worde was returned immediatelie, of a messenger and letters receyued from you, whereby it was my fathers pleasure to commaund me to his presence, and to require mine vncle to be there present also in companie. *Narratio.*

At my comming thither, many things were laid forth as wel by your writing, as by the mouth of your man, how grieuously you were damaged both by diuers summes wherein you were short in reckoning, and other thinges by you missing, vppon my running away (as you tearme it) the muchnesse whereof was not so much enlarged by your letter, as the ouerlauish deliuerie of your man had to the great encrease of ill opinion in my father, with diuers vnbeseeming tearmes, augmented the same. *Prosonomasia.*

And notwithstanding I had in mine own conscience sufficientlie, and with sound appearing trueth to the viewe of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction to my father, nor a matter clearelye auoided towardes you, till in your plaine and certain notice, I had also confirmed the same, *I* was commaunded by him to write what I there affirmed, and accordinglie to aduertize you of the state of your busines, and inualidity of your coniectures, that by the verity thereof I might with more liking

be reputed of, and himſelfe haue leſſe cauſe then he ſuppoſed whereat to be grieued.

To the matter of your letter, whereby I am accuſed, and in which you ſaie you are backward I knowe not in what, it appeareth that for the finding out of the certaintie or likelihoode thereof you entred vpon my desk and coffers, and ſearched my bookes of account and payments, which beeing ſo, if you were as circumſpect in my behalfe, as you were in a raſh ſurmize of your own harmes, you might haue aſſured your ſelfe, for to haue found no one penie of any ſumme wanting at all, or where any was miſſing, either by exchange at your own appointment, or vpon other good occaſions to haue alſo ſeene howe the ſame was beſtowed, or where, or vpon what it was els where imploied.

For your better aſſurance wherein (if hitherto you vnderſtande not ſo much) my boxe marked with this letter A. lying in the neather parte of my deske, will confirme the ſame, And leaſt *I* might be deceiued in ought, before your comming, by the ſiniſter practiſe of ſome *Metonimia.* ſuch as had more enuie at my honeſt credite with you, than care of your good (whereof I miſtake not at all, if I iudge this *viper* to be one) I not onelie reſerued notes of euerie thing, cauſed one whome you will beleeue (though to what purpoſe *I* proteſt hee then knewe not) not onelie to tell euerie ſumme of money remaining in euerie bagge, and to ſee the ſame ſealed vp, but alſo to ſet his hand to my notes, as witneſſe to the ſame, ſo much *I* knowe I lefte, and of the reſidue the declaration of a trueth ſhall bee witneſſe ſufficient of mine owne fidelitie.

Finallie, touching the likelihood of my going awaie without knowledge, and that alſo in your abſence, to bee a token of ſome waſte or wrōg to you offered, which you vālue not to be ſō litle as CC. poūds, I truſt ſir (albeit the ſum be great where little remaineth, and if alſo it were leſſe, it were yet too much to bee loſt) your ſelfe notwithſtanding can tell verie well, that more then once I haue bin credited with ten times the value of that at your handes, when by great ſimilitude, I could with more facilitie haue benefited my ſelfe to a farre greater value, if I had bin ſo diſpoſed, then what herein to be accompted of, and (if ſo I had beene then alſo minded) coulde haue been therewith farther out of your reach then euer I yet entended. And where you ſuggeſt that it is ſithence told you of my lauiſh expence, I can thereunto

ſay

say nothing more then euerie one knoweth, that trulie will speake of me, and so you find not the hindrance in your owne accompte, I trust you will beare equallie what in others opinions maie bee construed of reasonablie.

My going away is apparant, I cannot denie it, wherein if happelie I haue done more then beseemeth, yet none so much as my selfe hath thereby beene wronged, for that such occasion hath by meanes thereofensued, whereby my credite by sinister reports hath so greatly been hazarded, yet was not ỹ same altogether done without cause, nor voide of honest excuse, for if either I had beene certaine of your so speedie returne, or had not had so presumptuous an intruder vppon the trust to mee committed (as at my comming to London I shall make more plaine vnto you) I had not done as I did. And this assure your selfe sir, that howe farre soeuer you imagine or are informed, that mine vncontrouled rule in your house stretched, if I might with performaunce of as honest trust haue discharged the same vnto you, as I alwaies had endeuoured, I neither had lefte your house or stocke, to haue depended vpon so harde supposed reckoning, nor lost you one houres commoditie of my seruices, as you nowe challenge me to haue done.

My endeuour towardes my self, my fathers care, and your woonted good opinion, hath mooued mee in sort as you see, to giue items of those whome iustlie *I* am to complaine of, and to praie you that surceasing all other surmizes vppon our hastie comming to London you will more circumspectly in the meane time consider both of your dealings and my writing, which in as dutifull manner as beseemeth, eftsoons crauing at your handes, I doe (as euer *I* haue been) remaine, and take my leaue, &c. *Petitio.*

Your seruant confirmed in all fidelity
towards you, &c.

An example of an Epistle Accusatorie in the State Iuridiciall and Coniecturall.

INiurious R. iniurious I maie iustlie tearme thee, whose long acquaintance with mee, and interchangeable good liking passing be- *Exordium, Anadiplosis,*

betweene vs, bredde yet so little respect in the waight of the same, as could not forwarne me of an euill so imminent, by meanes whereof I doubt and cannot forbeare to thinke, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunitie, as I shall neuer cease to remember.

Emphasis. But why (senceleſſe as I am) make I doubt vnto thee of that, whereof both the condition, abilitie, disposition, and euerie accident and circumstance of the partie, whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to countermaunde the same, not beeing able by a more certaine veritie in open shewe to impugne it, there is none I am sure would beleeue no anie one that in *Metanoia.* respect of the manifolde likelihoodes thereof, would almost so much as vouchsafe to hearken vnto it.

But if in the foremost deliuerie of these thou alreadie musest, and art desirous to be resolued what it is, wherein so questionles I deeme my selfe thus deepelie to be wronged: knowe then, that finding here at L. thy kinsman, thy vnhappie kinsman, wandering as a straunger, *Epizeuxis. Merismus.* conuersant with badde fellowes, threedbare in apparell, forsaken of his neereſt kindred and friendes, readie to perish almost for want foode, and so pennileſſe, and therewithall estraunged from all good account, as beeing amongest other lewde persons, brought before a Iustice vppon suspition of his wretched liuing, my selfe beeing in presence, and taking vppon mee in hearing of his name, to bee knowing *Irrisio.* both of his parentes and Countrey, had such credite with the Iustice, as hee foorthwith discharged him, wherewith not contented I *Merismus.* did for thy sake, and in regarde of thee alone, take him home to my lodging, apparelled him, saued his life, recouered againe his lost credite, and restored him: Were not these benefites, thinkest thou *Eretema.* sufficient to binde an honest nature, to thinke himselfe beholding to such a one? Happie had I then beene, if neuer more had I inter- *Parison.* medled with him, neuer better regarded him, or at no time after giuen farther credite and liking vnto him. Alas, was it alone my chance *Ecphonesis. Auxesis.* among so manie that had cast him off, euen then to entertaine him, to relieue him, to reckon of him, nay rather beyond all reason (as thy selfe by the sequell wilt confesse) so farre foorth to dote of him, *Allegoria.* as nourishing my secrete mischiefe, as it were in mine owne lodging, *Synonymia.* vnder the shadowe of mine owne couert, yea in my verie bosome, I

must

must lead him yet farther along, in the end to spoile me, and to meditate nothing so much, as my intended destruction?

Thou maruellest I know to heare this (and strange & most strange it is I must confesse) but yet true, and if not in him true, then in no other true, by all likehoodes. But ere I farther report vnto thee, howe and by what accident encreased my griefe, let mee yet shew thee more what I did vnto him. So ordered the vnluckie starres my cruell Fate, and in such (more then disordered maner) wrought the heauens against mee, as albeit here at L. (for I must needes deliuer a truth vnto thee) he was greatly desirous and became and earnest suter, I shoulde euen at that time leaue him: yet prested by mine one misfortune, and more then tolerable liking, nothing regarding, or so much as once remembring in what worse estate I might haue conceiued him, I bethought my selfe he was a Gentleman, bredde of good and vertuous parents worshipfullie allied. In their Countrey whilome well reputed, and if ame defect had before befallen him, I knewe hee was a yonger brother, and want of liuing and maintenance might impaire him, I had no sonne of mine owne, his learning and other qualities (not to bee despised) drewe more and more fancie vnto him: what should I say? I rendred vnto him all account and preferment that lay in my possibilitie to procure him: and shortlie to conclude, into the Countrey (furnished in the best part according to his calling) I tooke him with me.

Paradoxon. *Periphrasis.* *Parenthesis.* *Metaphora.* *Hypotyposis.* *Meiosis.* *Aporia.*

If I should say to thee, that his demeanour, his attendaunce, his forwardnesse in all thinges to my noted liking, his outwarde shew in whatsoeuer action vnto mee seeming to bee pleasing, did not of it selfe appeare to chalenge so much, I shoulde lie vnto thee. But what of that, howe is falshoode couered, but by the daintiest glosse? where lurketh craft, if not in the shade of most simplicitie? Coulde the Syren deceyue, if shee had no song? Which way should men bee bewitched, if there were no meane of inchauntment? But did hee In the ende proue such in deede, as he seemed, or hereunto appertained? No, no, God knowes he failed much therein, yea, hee was too farre from it. See then how much beyond my selfe I was, that beeing thus intreated to discharge my selfe of mine owne bane, would yet allure both Gods and men, to bring into my bosome the purport of mine owne secrete and vnknowne mischiefe.

Asyndeton. *Liptote.* *Sententia.* *Allegoria.* *Anthypophora.* *Polyptoton.* *Allegoria.*

Christmasse

Metalepsis. Christmasse nowe drewe on, after that a good time we had remained in the Countrey, alas that times ordained and sacred to holie purposes, should become ayders and furtherers to mens vile imaginations. In this time, whilest all mens mindes were busied and occupied in dauncing, banquetting and feasting, as vse and custome, and season of the yeare had of auncient times induced, whilest the *Synonymia.* Hall was full of all sortes of people, reuelling, playing, and occupyed in pastime, my daughter (O griefe to thinke on, and heauiest *Emphasis.* sound to remember) my onelie daughter was at bed-time missing: *Hypotyposis.* Search was made heere and there, inquisition of this partie and that, this way ranne one, that waie another, the house was troubled and filled with all hurlie burlie, onelie wading further into the *Merismus.* matter, and her Chamber throughlie perused, her apparell was missing, Chests broken vp, iewels bereaued, mine owne lodging spoyled, and in the ende, I sawe and found my selfe in what cruell sort that might be robbed.

Climax. Hereupon grew suspition, and of suspition arised matter of likelihood, and of likelihood at last, assured and most probable coniectures. *Polyptoton.* One while this man was brought in suspect, another while that partie chalenged, then he was misdeemed, and another againe culpable adiudged, but all in vaine. For hardly could my mind suppose, that hee to *Periphrasis.* whom my thoughts were so sincerely tied in all more then common affection, would so farre forth haue beene estraunged, as at any time *Auxesis.* to become, weeting of my intended harmes, neuer a conspiratour, much lesse an executour. But wicked and vile conceited *fraud*, what *Emphasis.* *Prosopopœia.* cannot dissimulation, in cloake of sugred guile vnder thy title put forward. And yet might my ignoraunce herein verie well haue become *Epizeuxis.* excusable, for a seuen night before that time, that luckles time in which *Parenthesis* this action was concluded (for long before was it purposed) your kinsman by my allowance and good will had taken leaue, and seemed to be departed, to goe into N. to visite his friends, whose absence besides the little matter that euer in him I supposed to be hereunto sound- *Irruo.* ing, and euerie other circumstance conducing in all his common behauiours, not so much as in shewe to giue a shadowe of this or any such like pretence, could neuer haue induced mee to the least imagination at all, that hee of all others, would haue offered to be seene in anie such thing.

But

But if you will nowe aske mee what preſumption *I* haue then to charge him more then another, in whome ſo little matter of ſuſpition coulde before time bee conceyued, I will aunſwere yee. The preſumptions are, their conuerſing together in one place, beſides that, ſhee is by his directions at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuiſe whereof appeareth nowe but a plaine colour, to haue procured this vnhappineſſe. Of all which I am ſo ſurelie aſſertayned by the credible report of a Gentleman, ſo honeſt, and of reputation ſo ſufficient, as whereof I need to make no queſtion. For once they being togither, and in ſuch ſort as is deliuered, argueth the circumſtaunce of his going to N. to bee but a meere diſguiſing, his intent eyther onelie to bee a meane with leſſe ſuſpition to compaſſe her, and ſo conſequentlie to betraie her, the ſtocke whereupon they liue, to bee my wealth, and what from mee is robbed and vnkindlie bereaued, howe can it otherwiſe chooſe? is not the matter plaine and euident? how elſe ſhould he ſee her, compaſſe her, receyue her, and in ſuch ſort entertaine her?

Anthypoph ora.

Expeditio.

Erotema. Aſyndeton.

If theſe bee ſuppoſes, then what may bee ſerious, if ſuch aſſured notes as theſe ſeeme trifles, what then can bee ſayde to bee certaine? and yet long was it I muſt needes bewraie, ere my ſelfe could conceyue the ſimilitude it bare of trueth, ſo harde a matter it is where good opinion is once rooted, by the veritie it ſelfe, almoſt to driue out the ſame. But nowe ſounding deeper into the action, I finde both will and abilitie in each poynt ſo furthering, as without I determined to winke ſtill in mine owne blindneſſe, I muſt renounce all fauourable conceyte, and vtterlie confeſſe the ſame to bee but an errour.

Epitropis.

Epiphonema.

Metaphora.

For hauing waded into euerie deepe conceite, and imagination of the accident, well weighing with my ſelfe alſo what maner a one the partie hath beene, how euill vnto mee ſithence he hath likewiſe beene reported of, how vilelie before my receit of him hee was generally demeaned, with what baſe people, and men of baſeſt reckoning I found him accompanied: I do immediatelie condemne my ſelfe that was ſo ſottiſh as to expect any other euent at his handes, then what hath alreadie ſucceeded, ſeeing where ſo manie euil diſpoſitions haue bene before time abounding, it is not eaſily noted that from ſuch a one any

Epanodus. Pariſon.

good at all coulde bee at anie seaſon proceeding. But too late nowe to my no ſmall griefe, doe *I* fall into this reckoning, which wiſedome would before haue preuented, and more circumſpectlie haue intended to. For whence (if I trulie ſhoulde ſpeake of the action) enſued this abilitie? Was it not the fauour and eſpeciall liking wherewith I receyued him? Howe could hee elſe haue preſumed on it? Howe could he haue ſought it? Howe could he haue done it? But not for this doe I accuſe thee my R. as either acceſſarie, or fauourer of ſo badde and vnkinde a purpoſe, but for thou knowing his courſe of life, weeting of my well deeming, aſſured of his beeing with me, hauing reported vnto thee in what degree I did credite him, woulde notwithſtanding not ſo much as tell mee of him, nor ſuffer mee by thy gentle admonition ſo much as to ſurmize how I might bee deceiued by him.

Anthypophora.

Asyndeton.

Meiosis.

Conoratio.

Let I pray thee the ſorrowfull demonſtration of theſe my Letters bee a meane vnto thee, as thou loueſt mee, tendereſt mee, and careſt for me, to ſearch out the truth, the ſtate and circumſtance of the thing, and yet (forlorne as I am) ſeeke I therein but mine owne ſorrow, for neuer ſhall I like of him, care for her, or hardlie after this in any ſort abide her. Yet for my minde deſireth to be reſolued (though euen in theſe verie wordes deliuering I doe not ſeeme to doubt) let me receyue the plentie thereof at large, bee it that the reſolution be a confirmation of mine owne vnhappineſſe, the force whereof beeing paſt remedie I muſt ſupport as I can, and ſeeke as I may to endure the reſt with patience.

Peroratio.

Synonymia.

A Letter defenſorie anſwering by confutation all the obiections in this former Epiſtle ſurmized.

IT is ſir, accuſtomed that men in griefe of minde doe often ſpeake diuers things, for which in reſpect of their ſorow they ſeeme to deſerue many wayes to be pardoned, according to which, your ſelfe hauing of late ſuſtained ſome aduerſe hap, do what by ſurmiſes, & what by miſreports, ſeeme to be at oddes with your owne liking, and vpon a ſodein to become enraged with your owne fancie. In the courſe of your whole letter viewing the wrong you haue ſuſtained, & the extreame diſquiet wherewith you are perplexed, *I* pittie your misfortune,

Exordium.

Inſinuatio.

and as a friende doe inwardlie grieue at that wherewith you are troubled, wishing that either I had abilitie to redresse the matter to your liking, or otherwise that my wordes were of weight to perswade you, that with the extremity thereof you would not so greatly be moued.

Touching my kinsman, whome for my sake in such sort as you write you receiued, and to whome vpon the outward deserte of his behauiour you vouchsafed such entertainement, and vppon whose absence and departure (albeit with your good liking) you seeke to intrude the summe of all your vnhappinesse and misfortune. Hee is not indeede at this instant here in the countrey, but as I deeme and you haue informed, about London. Neuertheless for so much as it seemeth by your writing, and also by his thankful acknowledgement and deliuery, both vnto me and others, how much he hath stoode beholding vnto you, and that it standeth to bee parcel of a gentle mind, as wel to recognise a good turne, as to remoue by a louing censure an ill opinion, where the same rather of griefe then of malice is vniustlie conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselfe were personally present) I will endeuour vpon mine owne knowledge as farre as I may, and so much as in truth *I* canne lawfully iustifie, hereby to satisfie you, and if it bee possible to expell those causeless coniectures of him, that in such sort doe annoie you. *Polyptoton.*

To the matter therefore wherewith you are grieued, I thus much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly misconceiued, and the reasons leading me thereunto are these. *Apostrophe.*

First, where your selfe doe confesse that the onely matter you haue in apparance inducing you to accuse him, is the credible report of a friende of yours, that sawe him and your daughter at London, and a suppose thereby, that shee is at his disposition, and the theft of your goodes to them both an indifferent finding. I saie the validitie of all this is nothing, for omitting that by diuers casualties men and women at aduenture doe daily meete, experience whereof is in common vse amongst our selues, and euen then when we least do thinke of it, and most woulde woonder at it, the reason whereof I ouerpasse, because to the accident I am but a straunger, what reason *Answere to the cause of coniecture.* *Procatalepsis.*

haue you so resolutelie to thinke that the expenses whereon they remaine (so bee it they doe as you alleadge continue togethers) must onelie bee drawne out from that part of your lost substaunce, and so by consequence aggrauate a likelihoode of his stealing your daughter? I neede not I trust perswade you of his kindred, nor abilitie of his friendes, it resteth not in doubt, you knowe it: then vnderstande you sir, it may also bee as possible, that some one or other of them might at the length by some more gentle motion then before time tender his good. Whereof I need make no question, my selfe can assure you, for that an Aunt of his dying of late, left him possessions to three hundred poundes value, which beeing at his choise either to accept a diuision or money, it is like he hath the coine and let the lande goe, and therupon is the better enabled to do what is reported vnto you both for her and himselfe.

Hereupon you begin to call in reckoning his life, and I knowe not what late reportes and informations of his liuing, to coniecture thereupon his common disposition and ill vsage, with abilitie to doe you a displensure, performed by your owne countenance. Alas sir, why shuld you be so far led awry by these vncertainties? Know ye not that reportes are manie times slaunders? and that men for the most parte speake generallie when they find a man in any sort to be iniured particularlie? Hee is my kinsman I confesse, but not for that would I yet defende him in his treacheries, but for mine owne knowledge of him from the beginning, canne I witnesse the contrarie, I must tell you to conclude thereupon, you do him small equitie. What if hee fell into your notice by a little penurie? Manie an innocent and good man by want hath beene driuen to ill companie, yet themselues vnknowing, and not weeting at all of their facultie, and so truelie may I herein deeme of him, gladlie in the meane time thanking you, and himselfe eftsoones confessing the weight hee then receiued of your curtesie.

Erotema.

Dichologia.

Anthipophora.

Pleonasmus.

And if we shall aunswere likelihoodes againe by coniectures, why may not (I pray ye) the carefull endeuor and diligent aduerting, your selfe doe confesse in all his continuance to haue remained in him towards your liking, be as well a testimony of his honest affection, and glad indeuor to recompence by any seruice your kindnes, as vpon his naked sole information, you would goe about to wrest it as a token of

Antithesis.

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dissembled iniurie? Nay rather why may not the suppose thereof bee forcible to quench any other conceipt to the contrarie, seeing in the reuolution of the same, you also doe graunt, that in all his behauiour you neuer sawe so much as one suspect, whereby so farre as you are gone, in such sort to induce you? For my part if we shal studie to measure the conditions of men aright, I am of opinion that wee ought rather to credit the vse and practise daily seene before our eies, then by any misreport or vnseemely coniecture to giue scope vnto our owne imagination or a selfe willed fantasie. *Metonoia.*

Honest gratuity and dissembled trechery, seldom in my conceipt, do drawe in one line togethers, thankefull I doe know him vnto you for any benefite, for I haue seene him more then once, and that most feruentlie to professe it, how he should halt with you by nature I finde not, as whereunto I neuer saw him addicted: besides, thus much can I yet say more to ascertaine you, that about the time mentioned in your Letter, hee came hither to visite vs, sithence which till within this fortnight he remained with vs. After about the receipt of his money, and for the conclusion of that agreement, hee was disposed to London. There what hath betided him I cannot rightlie enforme you, yet may the apparance hereof bee sufficient, by good reason to assure you, that beeing thus continued, as I haue declared, hee coulde verie hardly and almost without possibilitie, haue beene so forwardes in the matter as hath beene suggested by you. *Antitheſis. Dialyſis. Confutatio.*

In respect of your ancient amity and acquaintance, I doe yet pray you, that you wil be recomforted of your griefes, opposing vnto your selfe this one assurance, that by some strange euent your daughter is happened to his knowledge, and this fixed hope that by beeing with him, she is retained to her best safegard, who as well in respect of the accompt he beareth vnto you, as of the curteous regard it is most like he carieth vnto her, hath vpon some vrgent businesse beene compelled to stay her, determining in some conuenient time, I warrant you to your comforte and his credite and good opinion to be encreased, to returne her vnto you. Not being vnmindfull howe much I haue heretofore beene staied, both to thinke woorthilie of you, and to thanke you, I doe for the present bid you most hartile farewell. T. this of, &c. *Epilogus.*

Of Epistles Expostulatorie. *Chap.* 2.

WIth these expressed examples, I thinke good to conclude this passed title, and thencefoorth to goe to the next, which is Expostulatory. This woorde seemeth to haue his definition of reasoning, debating or arguing a cause, thereby to find the depth, weight, certaintie or qualitie of the same, and according thereunto to lessen, qualifie, or enforce the substance of griefe or millike by such meanes conceiued. And albeit iniuries, millikes and discontentments are ordinary to all men, yet do they for the most part, fall principallie to be receiued among friendes, among kindred, great acquaintance and familiars, by occasion whereof, this title in writing is but (as it were) the first matter of challenge, before anie vile reproch bee performed. And this also not where there is a resolute malice alreadie conceiued, but where men aduisedlie and consideratlie do deliberate of their and other mens actions according to reason to bee considered. By which aduisement being led, without anie hatrebraine or brainsicke deuise or humor at all, they sometimes mildlie, and in curteous and louing tearmes according to the state of the writer, and the condition of those to whome he writeth, expostulate the iniurie, desirous rather that the trueth by circumstances might be knowne, then anie quarrelsome matter to bee obtruded. Otherwhiles more roughly and peremptorily they deale, and yet not vnfittinglie nor badlie. But if the effect of your writing be not determined in anie of these two sortes, but falleth otherwise to a manner of reproching of benefittes, or to an exclamation or bitter enforcement of euils, then may not the same bee said to be Expostulatory, but rather to bee exprobratorie, or inuectiue, of which both twaine hereafter shall be further declared. And as this kind of expostulating falleth most with persons of equalitie, for that it is scarse thought good maners, and sometimes holde perillous to dispute of offences with one far aboue vs in authoritie, and with our inferiour so to doe, it turneth more often to bee Reprehensorie then otherwise: yet is the force thereof manie times caried from an inferiour to his better, neuertheless with a kinde of aunswerable submission alwayes respective

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to the others reputation or greatnes. And so may a man with his inferiour also in good sort sometime expostulate an iniurie, wherin if he shall vouchsafe so to doe, the partie lesse in abilitie hath the more reason to recognize his courtesie: for a man of good sort and greatlie reputed of, to offer as it were an imparlance vnto his inferiour, whereby to argue with him a matter in suspence to bee noted an iniury, cannot be but much to be praised, and so adiudged in that betterneſſe, as to proceede of a most singular bountie. So be it he do it not by insultation, nor anie pricke of vainglorie, for so doing it loseth a great part of the vertue therein prayſed, vnleſſe the desert of the partie be such, as may well merite that or a greater euill to be tendered. By all these means as aforesaid may iniuries be expostulated, the vsage whereof as well in matter of accusation as defence, is indifferently to be carried, considering that onely by varietie of allegations and not otherwise those questionable causes are to be sifted. And so here out will we wade into their seuerall examples.

An example of an Epistle expostulatorie touching certaine iniuries betweene two friends.

MAister L. there passed if you doe call to minde, twixt you and mee certaine speeches of great secrecie, vehementlie concerning the state and good support of my brother. And for asmuch as I had then great suppose, both of your honest courtesie and great fidelitie (as I thought) sufficient to the matter then spoken of, I did (the extremitie of the cruell creditours requiring it) not sticke to reueale vnto you the conceiued maner and means how the same might be redressed. I do verie perfectly remember, that but to one other besides your selfe, I did communicate the cause, of whose rare and singular honestie I doe so much assure my selfe, that if hee should reueale the same, I could despaire for euer to find any man secret, or that with whatsoeuer matter of friendship might hereafter be credited. But to be briefe with you, the secret is discried, and therewithall so fully laide open, as the whole maner of the same in sort as it was determined by one of the parties whom it specially concerned, hath been to my brothers owne eares deliuered. The other partie to whome I reuea- *Narratio.*

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led it hath chaunged his lodging, and hitherto I haue not sent vnto him: whose approoued fidelitie for that it remaineth of no small record to my certaine knowledge, *I* will presume to verifie. It resteth then that I must needes expostulate with you touching the iniurie, of whome I haue more cause to doubt, being thereunto led not without manie and those verie absolute coniectures. For first it is generallie knowne, that you are verie needie, and to be plaine with you, there be those that will iustifie that by such meanes you do shift now and then verie cunninglie. It is master L. a verie base kinde of shift for a Gentleman in anie treacherous manner to deale with his friend so vnkindlie. And I can prooue besides, that sithence my trust reposed, you haue entred speciall conference with the partie. The time likewise dooth somewhat assure me, in which no one but your selfe coulde so suddenlie preuent mee. There want not to giue scope hereunto, the speeches also which the next day you deliuered mee after I had spoken with you, which was, you feared least my man ouerheard, and might possiblie descrie mee, whom your selfe knewe an houre before our conference, to haue beene discharged our companie. Againe, the person and place where he remaineth, enforce something, whereunto vnaccustomed you haue accesse, and therefore for some speciall policie. And notwithstanding all these vehement likelihoodes, yet will I not condemne you, till I see how you will confute mee. Albeit my censure hitherto passeth that verie hardlie you may answere it, without especiall note of infamie; which being so, the displeasure may returne such as I can tell you, will not be maistered verie easilie. The haste of the messenger forbiddeth me longer delay, by reason whereof, I am compelled to leaue you, B. this of. &c.

An answere defensorie vnto the effects of the same Epistle.

Exordium. MAister H. The manner of your writing seemeth vnto mee verye straunge, and the circumstaunce such, as I promise you, wherewith I was neuer acquainted. I am not

Liptote. a little greeued to thinke that you shoulde in that peremptorie sort you doe, attribute vnto mee the name of so base and vn-

Excusatio. fitte a dealing. I would well you and your informer vnderstoode: that

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it is not my practise to vse that cunning, which you like to tearme by the name of shifting, neither (by whatsoeuer necessitie constrained) doe I inure my selfe vnto the same. *It is an olde Prouerbe, Where the hedge is lowest, there euerie man is readie to goe ouer.* The verifying whereof appeareth in you, who hauing no more certaintie then your meere imaginations to suspende mee, doe iniuriouslie obiect my necessitie, as beeing the onelie meane wherewith to disgrace me. Whie, maister H. dooth it therefore followe because I want, that my minde must of force become maimed with such treacherie? You are deceyued, and they guesse much awrie, that in such hatefull manner doe go about to abuse mee. What argument call you that, that for because you reuealed your counsell to vs two, and it liketh you to preferre by certaine allowaunce the others reputation and abilitie before mee, that therefore I haue deceyued you? Whie if you list to suppose a trueth on my side (as lawfullie you might doe) were there not as much reason that I for mine honestie, as hee for his brauerie shoulde as indifferentlie bee censured? But your probable coniectures you will saie doe entice you, the one whereof is the time wherein none coulde preuent you. Was not I pray you that other in Towne as well as I, though hee altered his lodging? And suppose that euerie daie wee were both heere since, may it bee vnpossible that another might endammage the matter as well as we? But I had speciall conference with the partie, and the place and person without that occasion, of no likelihoode by mee to bee frequented. Had I conference? Is that a thing so maruellous? Am I so farre estraunged from honestie, that I may not haue speech with a man, but to worke my friend villanie? Alacke man, whie, *I* was neuer so fearefull of mine one keeping secretes, that I woulde haue denied it if you had asked mee, neither doe I much force if your owne eyes doe witnesse the cause when I next speake with you. In saying the place and person was before time by mee vnused, you speake iniuriouslie, for your owne selfe doe knowe, that both he and the rest, were to mee knowne before time, and that verie familiarlie. To conclude, I wish you to bee perswaded, that in rewarding mee with such conceytes as these, you shall doe mee but small courtesie, and ill requite my faythfulnesse by vpbrayding mee with my necessitie, that woulde haue endeuoured all meanes possible to pleasure you.

Paræmia.

Anthypophora.

Erotema.

Procatalepsis.

Paranomasia.

Erotema.

Charientismus.

And as touching anie infamie to me redounding herein, I woulde I could as well cleare all my offences to God-warde, as I can free my ſelfe of this ſuſpition, and that with as great honeſtie, as others moſt maliciouſlie haue ſought to defame mee, and then no doubt my account ſhould be a great deale leſſe then it is, when euer the Almightie by his eternall ſummons ſhould call me. In reſolution whereof, I ende this anſwere. The of. &c.

A reply to the ſaid anſwere Defenſorie, wherein the matter of the Epiſtle is more firmlie maintained.

Exordium. Allegoria. OF ancient time it hath often beene ſayde, *that it is euill halting before a Cripple*, faithfull dealing and flouriſhing gloſing are two contraries. Among true friends indeede, and ſuch as doe make more *Antitheſis.* account of their credite and honeſtie, then of the baſe acquiring of a ſleight commoditie, I doe confeſſe it is not of ſmall moment to builde vpon the rock of their aſſurance, and to make reckoning of their word, to the vttermoſt, but where Gentilitie is not alonelie ſpotted, but in a manner couered and debaſed alreadie with vnhoneſtie, and men hold it for a *Maxime* to ſhrowd their lauiſh and euer emptied expence, by whatſoeuer kinde of lucre, bee it neuer ſo filthie, it is not neceſſarie that repoſe bee in ſuch place ſtabliſhed, leaſt the vntimelie rooting thereof, doe make men banne their winnings, and lament the bitterneſſe of their loſſe, when too late they are out of hope, for euer to haue the ſame recouered.

It ſeemeth Maiſter L. by the continuance of your Letter, that the cenſure of my former direction, you haue paſſed ouer very ſleightlie, conceiuing that by a number of od ſpeeches (which in maner of a *Hypotypoſis.* racket you haue vſed, to toſſe my coniectures as tennis balles, being at your deeming not much materiall, whether by order of the game you returne them into the court, or banding them in the aire, ſuffer them to flie at all aduentures) you do yet ſuppoſe to haue wrought a maſterie, and of whatſoeuer to bee ſaide againſt you, to haue diſcharged your ſelfe verie ſoundlie. You muſt thinke M. L. I am no babie, neither do you deale with ſuch a one, that notwithſtanding in plaine and honeſt vſage hee accordeth to all ſimplicitie, is yet of ſo meane conceyte

but

but hee is able to vent your vttermost actions, deale you in the handling of the same neuer so cunningly.

The maner of your vsage, being peraduenture deliuered in some place where you were lesse knowne, might make a flourish for your credit, and for the present, in one sort or other auaile you, but vnto me it is but matter to smile at, and occasion (to deale plainlie with you) the more to mislike you, who not contenting your selfe to haue dealte more vnfriendlie then befitteth, haue determined belike in your reasons to make me beleeue, that I haue offered you the iniurie, and when you haue stung mee to the quicke, perswade me that the violence of the mischiefe lighted vpon your owne body. But the course herein you take, is too far wide from the censure of any honest opinion. What tell you me you were acquainted before time with the partie, and of I know not what businesse you had to do, which at the next sight you care not to shew me? and then forsooth that the others ability and my suppose must bee preferred before you, in respecte of your necessitie? with such other friuolous repetitions without substance or honestie? and after that some *Robin* the deuil, or I wot not what spirit of the aire must besides impossibility be supposed to reueale the accident. What vanity is this? what matter of reason therein, that as before I might not assure my selfe of your infidelity? to what end proceedeth al the other circumstances, vpon what conceipt doe they cleare you? Tush, tush, deceiue not your selfe, nor thinke you go so couertly but that men of discretion can and do daily see you.

Commoratio.

Allegoria.

Eroteme.

Confutatio.

Somwhat more thē you think I haue sithence heard how the world goeth with you, you thought it very much at the beginning I shoulde expostulate with you, but if I should stir you with this *item* that I can tell you where, when, and vpon what expectation you descried mee, you might thinke I did not then disguize with you.

I study not to capitulate your iniuries, as confessing my selfe also not to bee vnburdened with offences: But good I deeme it were M. L. that by some meanes you tooke notice of your owne infirmities. To aggrauate the wrong that you haue done me, I list not, and more then I intended haue I spoken vpon that you haue answered. Being vnwillling to toile my selfe, or trouble your conceiptes any further, I herewith conclude,

More sorie of your ill condition, then of the abuse you haue done me.

A ſecond anſwere by the like reaſons of the replie, in further defence of the partie.

Exordium. AS auncientlie it hath beene accuſtomed (as in the prouerbe by
Paræmia. you alleadged) *Better it were for ſome to ſteale a horſe, then for o-*
thers to looke on. It is an eaſie matter to finde a ſtaffe to beate a dog,
Allegoria. and to him that liſt to haue a bad conceipt, what honeſt excuſe may
be alleadged that can drawe him from it. Men that are opinionatiue,
doe not for the moſt part meaſure thinges as they are, but commonlie
Sententia. as their mind leadeth them, and generally to ſpeake of many thinges
that in particular are vnnumbred, what the cõceipt giueth in certainty
to be adiudged, there is with diuers perſons no queſtion of good and
bad afterwardes to be oppoſed. Among friends ſundry occaſions do
happen that meerely for themſelues are to bee ſupported, the leaſt of
which happening among ſtrangers, would not without great diſcon-
tentment be carried.

Proſonomaſia. It is giuen to ſome to beare much, becauſe they ſeeme to bee
borne to it, and to laie their ſhoulders vnder euerie loade, becauſe
they are inured vnto it: yet all that carie loades are not Aſſes, not eue-
rie one that ſupporteth a burden is forthwith a pack-horſe. I knowe
wel M.A. you are no babie, nor I thinke you do ſuppoſe me ſo ſence-
leſſe as to be a fœle. I vſe no rackets to your reaſons, as vniuſtlie you
conceiue of me, nor would I haue you imagine that bicauſe you think
ill of me I muſt needs be guilty. I tell you againe as I told you before,
you highly doe wrong me. And in this one more then any other, you
Erotema. moſt vnfriendly do abuſe me. Why do you ſo oftẽ inculcate vnto me,
what other haue reported, and ſome ſay they haue ſeene in me? It is
the truth I ſtand vpon, & not the malice of any one whatſoeuer, that
ſo vilely miſdeemeth me.

It is not my cuſtome to winke at all thinges as I doe vnto you, ſo
indifferently, but yet would I haue you conceiue howe much the in-
iury toucheth me. You argue againſt mee that it is not inough that I
ſay it is not ſo, ſo ſay I vnto you, that you ought not to charge mee
without you can proue it ſo. Becauſe there reſteth ſome matter wher-
by I am in good condition tyed vnto you, it is not ſeemely for your
credit,

credit, nor fit for the honesty wherof you make profession, to lade me any whit the more with iniury. Make what large collection you list of my present state and necessity, I tell you, I deeme my selfe the same man that I was in greater prosperity.

My request is for the surcease of all this iarre, your opinion maie stande as you list, but giue mee conuenient time and accesse to cleare mee. To vrge me as you doe, maie but breede that which to neither of vs may returne pleasing, and which in the end I knowe will be to you most discontenting. It were good that with lesse resolution you did sway your opinions, so might you with smaller difficulty deceme, what with facility in fine you will of your selfe condiscend vnto. My selfe being as loth to disturbe you, as your self seeme wearied with the former toile doe herewith set my limits, who worse conceipted of your light beliefe then of the wrong you haue done me, do notwithstanding continue,

Desirous of your reformed imagination, &c.

NOw after these double thwartinges on either part receiued in expostulating this iniury, (the like whereof by writing is sundrie times occasioned, and remaineth in this place onlie for varietie, to make shew how by well handeling, matters may on both sides be equally enforced or weakned) I will sort you forth two or three seuerall examples more, because of the necessary and often occurrence of this title, daily being accustomed in our writing. The first whereof shall be for matter of vnkindnesse: The second for breach of promise: The third from a meane Gentleman to a personage of great honour, whereby in cause of betternesse shall be crampled how iniuries may be expostulated or complained of, and these in sequence shall followe by their examples.

An example of an Epistle Expostulatory touching vnkindnesse receiued.

MAister G. I haue great maruell that remaining hitherto in town as you do, we can by no possibility heare of your being, but by such iangling messengers as you make currors for spite, whereby to *Narratio.*

abuse your friendes. In which the discurtesie is far more by the vnbeseeming courses & dealings therein vsed, then fitteth either your honestie or our friendship to be tolerated. I doubted not ere this time how apt you were to conceiue (euen for a verie toie) in the worst degree that might bee, of any one that behaueth himselfe neuer so well vnto you, so tickelish are your humours, and so vnsteady your censures. *Epiphonema.* And which is worst, it cannot with you rest in imagination alone, but in such odde kinde of reportes, and to such base persons you deliuer it, as it verelie seemeth, you little recke what discredit you offer a man in the same, the least whereof would make you storme to the gall, if a man should but ouerslip himselfe in giuing any manner of sound of you, tending to such effect as you proffer. Good God sir, are you and I of late become such straungers together, as that neither writing nor request may serue to haue accesse to your presence. Trust mee I am vnused to these deuises, nor fit they at all vnto my appetite. Either something or no body to me, but vnto such as more recke of your coynesse then I doe, you may be as you will, or as their fortunes may beare with you. For my part I am too vnapt to weld any such insupportable amity. If you can vse me as your vpright, honest, and well meaning friend, I am vnto you as firme as you woulde wish me, otherwise to encounter so many diuersities, of vnfrequented fancies, toyes, or mislikes, it aunswereth in no point vnto my propertie, which hauing thought good of meere well-wishing to signifie vnto you by present writing, I leaue you to your best opinion, this of &c.

Yours in all good sort to be entertained, &c.

An example of an Epistle expostulatory for breach of promise.

Narratio. MAster K. I haue abstayned hitherto to come or sende vnto you, partly wearied with importunity, for that I thought two moneths being now passed, I might in this space haue found a season conuenient, wherein to haue ended with you. Hauing taken this cause in hand, I woulde (as in good reason it seemeth fit) you should determine with me vpon some conclusion, wheron resting assured, I might thenceforth know whereunto to trust, & neither waste

waste labour in comming to so small purpose, nor hinder my certaine busines by the vnsteadie stay of your affaires, as alreadie I haue done. We haue talked manie times, and set downe certaine limits, marie to so slender effect, as I neither know when to demaund, nor you howe to satisfie. So that depending vpon shadowes, I haue passed my time with small benefite, and you haue gone forward to little purpose. I doe pray you therefore that hence-foorth such honest meaning maie assure vs, as alreadie betweene vs hath on either part beene performed, To delaie me thus with nifles, as I thinke it farre from a Gentleman, so do I suppose you not intend it, considering how many wayes thereby, I am and shall be hindred. This therfore may be the certaine meane to satisfie vs both, that you will (as on Friday last you promised) come and see the agreement betweene vs performed, whereof I pray you aduertise your full resolution by this bearer. And so I bid you heartily fare well, &c. *Epilogus.*

An example of an Epistle Expostulatorie from an inferiour Gentleman to his farre better in degree, authoritie and calling.

RIght Honourable, though by the custome and common policie of this vnhappie worlde, I am better warranted with a personage of your greatnesse, to dissemble, then to deale plainlie, yet because I finde as well by Gods owne worde, as by the euent of mens practises, that such customes are neither pleasing to his Maiestie, nor alwayes profitable to such as vse them, I haue aduentured to manifest that by paper, which by words (albeit many times desirous) I neuer had heart to vtter. *Exordium.*

My purpose is to be plaine, and in honest and dutifull sort to expostulate with your L. wherein I finde my selfe greeued, and vpon what ground this my complaint is framed. I therfore most humblie beseech your L. for Gods sake and your owne, to pardon this presumption, and to admit me fauourable and indifferent construction, of what I shall here vnfolde vnto you by writing. *Propositio.*

I exclaime of wrong passed, I vrge my miserie present, and I complaine of you to your selfe, and so doe make you iudge of all that shall be hereafter enformed.

Your L. did once knowe, and hath still some cause to remember, that of all such lande and liuings as my father at his death was possessed

sessed, one onelie poore farme fall to my share.

I my selfe doe knowe, and shall neuer easilie forget, that after the same was thrust into my handes, I neuer inioyed it without much vnquietnesse, quarrell and vexation, nor without the continuall malice and molestation of my vnnaturall Vncle, and such his associates, as by setting him on, vnderhande, did afterwardes finde meanes to fasten in the same.

This poore liuing (once in maner lost, afterwards recouered, and yet still fearefullie kept, the rather by meane of a newe trouble, moued vnto me by maister B.) I was in fine driuen to offer for a little, but to sell for lesse. Now here begins my iust cause of complaint. For vpon firme hope of your L. fauour towards me, and that you would according to your honourable promises haue done me an expected good: I was content to yeeld my interest for eleuen hundred and three score pounds, where sixteene hundred pounds had beene before offered by my kinsman, and so I then told you.

This offer of mine, your L. for the time accepted, yeelding with some difficultie to paie the odde eight score poundes, where I ought it. Howe be it afterwardes, hauing gotten the Lease into your hands, and beeing possessed of the bargaine, and none nowe daring to take the same from you, you quarrelled with the Lease as before you had done with the title, and made mee a fresh abatement of the odde eight score poundes, affirming it to bee no part of your charge to paie my debts.

To salue this mischiefe, and to saue my eight score poundes (your Lordship hauing reported the former bargaine to your most aduauntage) I laboured without auaile, to helpe your memorie therein. Protesting (and that most trulie) that vpon mine earnest and humble petition vnto your L. to leaue mee woorth a thousand pounds, and to paie my debts, and in regarde also of the great abatement of what I might haue had elsewhere, your Lordshippe had condiscended in the former conference to discharge the same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more trueth then good successe vttred (speciallie the often touch of what my kinsman had offered me) did greatlie mislike you. Whereupon growing in heate (yet with some

some regard of honour) you swore that if anie other bought the same at my handes then your selfe, you would haue it for lesse then fiue hundred pounds, yea, for nothing, or else it should go hard. Marie keeping it my selfe, you said you would stand my friend: which hote or colde conclusion, I protest did so appale, as with feare of further losse, with griefe and discontentment I grewe sicke, and thereupon resolued to take what you would giue me.

Your Lordship hauing thus, what with countenaunce and choler dismayed mee, and finding by such peremptorinesse my sense to bee ouercome, you ranne on still with this wresting course, and vpon authoritie without cause or colour, cut mee yet thirtie pound shorter. So as in place of one thousand sixe hundred pound offered mee by my kinsman in the Countrey, your Lordship gaue mee nine hundred and seuentie pound, leauing me out of this to pay a hundred and sixtie pound debt.

By these meanes (right Honourable) was I then halfe impouerished, and am now altogither vndone, hauing neither skill to vse that little you gaue, nor will to raise my selfe after my fall, which *I* thought impossible.

It was a wholsome caueat giuen mee by your Lordship, and a full resolution put downe by my selfe, rather to stoope and to liue somwhat sparing, then by anie prodigalitie to impaire my stocke: but being neither Marchant, Artizan, Broker, nor Vsurer, nor hauing among manie debtors, scarce one good payer, *I* coulde hardly frame to doe what was aduised me, or be so much mine owne friend, as at first *I* had determined.

My state then brought thus lowe, my friends decayed and dead, my liuing sold for little, and the money spent, I resolued and still doe with the rest to leaue my Countrey, as well to couer my want from mine enemies, as to seuer my selfe from so vnfortunate acquaintance.

Find time therefore *I* beseech your honour, before my going to examine these particulars, they containe I protest nothing but matter of truth. It is a high vertue and most commendable in a man of your state, to right your inferiour against your selfe, by this shall you winne him vnfainedlie to loue you, who now vpon iust cause can do no lesse, then thinke himselfe wronged by you.

And so my good L. this bill exibited into your chamber, not into any court, deliuered to your owne handes, and to no man els, *I* leaue to your honourable and best consideration, humblie once againe beseeching your L. to suspend your hardest conceit against mee, for expostulating my griefs, in respect my plainnes herein, passeth not without truth, nor any wrong enforced, but vpon iust occasion.

Of Epistles Exprobratorie. Chap. 4.

FRom matter Expostulatorie, wee will nowe turne our selues to the nert title beeing Exprobratorie, vnder which is contained cause indeede of vehement and grieuous disdaine: chieflie touching offences that impugne a contrarie and laudable merite and desert. For which, howbeit in all ciuill vsages it be accounted vndecent, vncourteous, and vnbeseeming anie gentle condition, to reproch a man in time of mislike, with good offices or turnes, that before he hath receiued. So when contrarie to the honest affection vnto him bountifully tendred, a man shall either vngratefully refuse to recognize the same goodnes, or impudentlie, vncivilly, or inhumainly go about to reward euil for good, and to enforce a most vniust veration, where himselfe hath receyued most comfort. In such cases to vse this *Exprobratory* maner of writing, to signifie vnto ỹ party so forgetfull of gentlenes, both what he hath receiued, and how much he was charged by all waies, limits and meanes that may be enforced, of humanitie, pietie, or gentlenes, it shall not be amisse, and to such ende & no other is this Exprobratorie kind of Epistles to be vsed: Of which, some certaine examples are in this place to be deliuered.

An example of an epistle Exprobratorie touching ingratitude receiued.

Narratio. I Doe not maruell at your woonted and sundrie delayes in aunswering my requestes, nor that you breake so manie promises with your friendes for the gratifying of their courtesies: In that beeing thinges by nature annexed as they are to so seruile a condition;

they

they seeme (as remedilesse) in all discreet iudgementes to bee borne withall. But that I wondet at, is, howe my selfe (knowing as I doe, and hauing so often tasted of that contemptible and harde disposition of yours towardes mee) should yet be so assotted, as to straine my friendes, to spende my money, exercise my wits, yeelde my trauell, bende my care, and passe my credite, to relieue, vpholde, nourish and maintaine such a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honestie to regarde me, wit to vse me, will to requite me, ciuilitie to respect mee, good nature to thanke me, nor any one sparke of endeuour whereby so much in good seeming to behaue himselfe towards me. Many occasions haue beene giuen mee before time by some other misprizers of my curtesie, but you of all others haue exceeded and do passe them all in vnhonestie. That I shoulde bee occasioned thus to reproch you as *I* doe, is iwis vnto me no great contentment, but that at my handes who alwaies haue so manifoldlie deserued of you, you should so far forth challenge to be reproched, that certainly is it whereof you ought most to bee ashamed. Howe many wayes you haue wronged me, and howe little cause hereafter I haue to entermedle or haue to doe with you, hauing so ingratefully, nay rather inhumanelie dealt with me, let the worlde iudge betweene you and me. Had I tried you in much, or in one halfe of that whereby in very dutie you are charged vnto me, it had beene somewhat to haue denied me: But in a matter so slender, so small valued, and but a trifle, to delay me, to stande with mee, to breake promise with mee, and which is worst of all, most vnciuillie therewith to bearde me, that of all others is the most detested that may bee. Sorie I am, not that I haue knowne you, for the knowledge shall keepe mee from you, but that in nourishing of you, I forgot my selfe so much, as I coulde neuer till this present perceiue nor looke after you. Fare as you will for me, who euer hereafter desire neither to know nor see you. From B. this of, &c.

Merismus.

Synathrismus.

Commoratio.

Liptote.

Meiosis.

Synonymia.

Asyndeton.

An Epistle exprobatory, more largely exampled.

ALbeit vnto a gentle minde there is nothing lesse proper, then a reproching of benefittes: nor any thing more contrarying,

Exordium.

then to bee touched with discurtesies: yet respecting the weight of the manifold wrongs done vnto me, & most iniurious deuises, wherein thou hast contrary to all lawes of nature, vertue, or honestie, gone about to abuse mee, rewarding not euill, but worse then mischiefe it selfe, for good, and doing that which all men hate, and the most discreet doe abhorre in requitall of that which I chiefly deserued of thee, I hold my selfe neither to be touched in gentlenes, nor deemed at all in discurtesie, if to such a Camelion *I* giue his due colours, of so vile a viper doe bewray the feature, to so ingratefull a wretch doe blaze forth his picture, and of so vglie a beast do yeeld his due portraiture, to the ende that at least it may appeare vnto thy selfe, howe vnlike to that thou hast euer seemed vnto me, I haue nowe found thee, and how contrarying to that my selfe haue manifoldly bounde thee, thou hast now shewed thy selfe vnto me.

Hyperbole.

Allegoria.

Antitheſis.

To the opening whereof let mee call to remembraunce that beeing here a great while sithence a straunger, spoiled of that thou haddest, laden with sickneſſe, pursued of thy foes, burdensome to thy friends, subiect to a number of casualties, of death, pouertie, hatred, penurie, griefe, trouble, and want, *I* tooke thee, I kept thee, I relieued thee, I prouided for thee, and that at such time as when forsaken of all others, thou wast onely compassed with extremitie, had not this one curtesie, nay rather vnaccustomed kindnes, beene sufficient alone, wherewith to haue bound thee? Questionlesse it had, rested there at al any sparke of good condition within thee, yet had this been all that I had done for thee, happilie could I then haue contented my selfe, and haue thought that thou haddest therein alone dealt but ingratefullie.

Meriſmus.

Brachiologa.

Aſyndeton.

Anthipophora.

Abhorrest thou not in the perusing hereof to thinke howe thou hast vsed mee? Well knowest thou that on this hie point of curtesie, I stucke not alone with thee, for after a recouery by my meanes had, and restitutions of thine estate, vnto thy wonted possessions, health, freedome and libertie, I not only so setled thee, but beeing haled thy selfe (as it were) out of the Lions iawes, *I* made thine aduersaries a praie vnto thee, I fauored thee, I loued thee, I esteemed thee when none would regard thee, when all men despised thee. Were not these benefits sufficient, to haue yoked any good or honest disposition vnto me? What Viper may I then terme thee? what monster or hellish imp

Eroteſma. Commoratio.

Aſyndeton.

Eroteſma. Aporia. Allegoria.

that

that not onely hast not vouchsafed so much as to requite, but scornest in apparance so much as to beare a good opinion towardes me? *Is* it possible that man than a Serpent, or than the very Crocodile it selfe should become more malicious, yet hast thou in far greater quantitie then these contained thy venome, the Hydra was not answerable vnto thy propertie, the very Sauages themselues could not equall thee, thou art infine beyond all, and there are none beyond thee, for both men and beasts do abhor thy treachery. *Paradoxon.* *Hyperbole.*

What then auaileth that of such a one I haue merited so highlie? Whereto serueth it to haue extended on him so greate and vnused bounty? The dog fawneth by kinde where he is loued, the Tyger by gentlenes is from his cruelty disturned, the Lion wil not suffer a kindnes vnregarded. But thou (hatefull of all others) degenerating from all nature both of men and beasts weigheſt not of friendship, reiectest fauors, hatest all gentlenes, regardest no kindnes, contemnest merits, and kindlesse of all kinds, or rather sequestred from any kinde, giuest thy selfe to rewarde the best deseruinges, with vnauoidable and most detestable villanies. *Erotema.* *Sententia.* *Pleonasmus.* *Polyptoton.*

Had I not to too much deserued as I haue done at thy handes, it might in some sort haue sufficed me. Had I by any known or pretended euill, euer pursued thee, had I meant at any time badly vnto thee, it might yet haue cõtented me, that forgetfull of al that before passed, thou shouldest in this hatefull manner haue dealt with mee. But hauing onely heaped on thy head a multitude of fauors, receiued thee as I haue done with so sundrie curtesies, imbraced thee as thou knowest with infinite contentmentes, deliuered thee from death, and verie hellish tormentors, what kindnesse could be more, or what merite so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompence so euill, then wherewith besides all course of iustice and equitie thou hast most vnnaturally acquited me? One only comfort resteth, that of all honest minds thou art hated deseruedly, and out of all gentle company art excluded perpetually, wherin hauing the only solace vnto my grieued conceits, that for the present may be acquired, I liue in hope to see thee once againe to haue neede of mee, when according to thy demerits *I* shall thinke of thee, and in the meane while esteeme of thy fashions, as thou hast giuen me cause to accompt of them. *Epizeuxis.* *Anaphora.* *Merismus.* *Antithesis.* *Epiphonema.*

Of Leuers inuectiue.

Chap. 5.

TO these Exprobratorie epistles, doth nert follow the title inuectiue. A sharpe and bitter inueighing against the person, dædes, or behauiours of men, occupied altogether in condemning, disabling, and wrekking, whatsoeuer maie bee collected to the reproofe, diminution, or impugning of anie one, and that by all maner of quips, tauntes, reproches, blames, imputations, or designmentes that maie bee of euils. And yet this not by a disordered, malicious or railing humour, vnlustlie and without great and forcible cause to be pursued, but by a learned, discreete, lawfull, or reasonable toleration to be followed; which in all maner of directions is principallie to be required. The conueiance is as full of Art as anie others, that heretofore haue beene exampled vnto you, and as well for rise and quicke inuention, as orderlie disposition, enforcementes, and neate deliuerie, hath his speciall commendation.

An example of an Epistle Inuectiue of a father against his sonne.

Exordium. THe sight of your letters, and message receiued by your seruant haue (good Coosen) bred to mee in perusing and harkening vnto the same, no small matter of disquiet, not that your letters or messages for themselues are, or haue beene at anie time ill welcome to my hands, but in respect of him for whom they come, whom in truth I neuer recke if I heare of, so filled haue I beene long since with the euils by him committed. I am nothing ignorant that of loue and meere good will you beare to mee and mine, you framed your speeches vnto me, which with how much tediousnes I haue considered of, and with what willingnes I could haue omitted to answere them, no one can so wel giue testimony, as the burthen of mine owne sorrow beareth witnes vnto me.

Metonoia.

Epiphonema.

Lipsius.

Periphrasis.

but

But for that I see you are ill conceyted at my heauinesse, and of your owne good nature woulde gladlye finde meane to recouer that vnto mee, which my selfe am out of hope for euer to compasse, I am content, though ill pleasing to my remembraunce, and the rather also that by the extremitie of the euilles your owne minde maie bee disswaded from anie further dealing in the cause, to shewe vnto you the good conditions of him you sue for, what manner a sonne hee hath alwayes beene vnto mee, what reason thereby I haue to commaunde him from mee, and howe farre wide you are, that in such sort as you declare, doe conceiue both of him, and of mee. *Apostrophe.* *Noema.* *Liptote.*

I neede not repeate heere vnto you, with what fatherlie care I haue brought him vppe to mannes estate, by what prouident foresight, I sought both with maintenaunce and conuenient place of credite, to continue him as a Gentleman, howe vnwilling I was to enter into the search of euerie small offence, but attributing the force thereof to his tyme of youth, was content to winke at that manie times, the sufferaunce whereof I doubted would turne to the ruine that it presentlie carrieth. I will but giue you an instaunce of the same, to the intent that as you shall knowe thereof, so may you in reuoluing the rest, consider the better howe vnkindlie, yea, more then vnnaturallye I maie saie, hee hath rewarded me, and therewith will come to the present estate wherein he now remaineth. *Paralepsis*

It is I iudge about three yeares sithence, to the intent to retaine him in some good order of life, I placed him with a right godlie and worshipfull Knight, Sir H. D. who for my sake both loued him, and I knowe tooke paines to the vttermost to reforme him, before that time I had placed him in an Inne of Courte, where with expences sufficient I kept him. In both of these places hee brought mee more then I will rehearse indebted, ranne himselfe on the rockes, durst not besides (for that priuilie hee had taken vp) to shewe his head. Complaints were infinite against him, this man could not bee in quiet for him, that mans seruant hee misused, this partie hee deceyued, that other hee highlie wronged: what coulde I doe vnto these thinges, but as one desirous to reclaime him whom he knewe to be his owne (though with a resolute vow neuer to *Narratio.* *Merismus.*

deale

deale with him,)I then had cast him off, yet by intreatie of his friends, and his earnest submission I receiued him againe. Sithence which too
Commoratio. much it is to be reuealed, how stubbornlie euen in mine owne house, how iniuriously among mine owne people, he hath behaued himselfe, by reason whereof as compelled for the quiet of mine owne familie, I appoynted him to goe from hence into S. there to remaine with his Vncle. And because it was against a Christmasse, and that *I* woulde not dismisse him vnfurnished of that belonged vnto a Gentleman, (besides that, with a couple of good Geldings I horsed him and his man, and suted him of apparell, and what other needfull necessaries) I deliuered him twentie pounds in his purse. Hee was no sooner gone to D. beeing not past twentie myles from my house, but the verie same night hee loste all his money at dice; pawned his horses for twentie Nobles, and was faine of an honest friend of mine to borrow tenne poundes for his expences, and to redeeme his Geldings, one of my poore Tenants there refusing to supplie his wantes, hee fowlie beate, and if companie had not come in to the rescue, had like to haue slaine him.

Nay, what hath hee done more, but knowing that these his ill demeanours comming once to mine eares, I woulde neuer after repute of him, hee hath confederated with a wicked rascall that once was his man, who beeing the verye same night in his companie, the next day after came to my house and robbed me.

Erotema. Are not these impieties (thinke you) verie straunge? What Nature is in such a sonne, nay, where in him are those district lawes of Nature become, that commonlie enforceth in all other children, an awfull loue and reuerent regarde vnto their parents? Where is
Prolepsis the feare of diuine and humane lawes, the one threatning a sharpe scourge for such vndutifulnesse, and the other punishing by penall forfeytures and imprisonments, the manner of such detestable and disordered looseneſſe. To what issue is the auncient right and laudable custome of our forefathers alreadie runne, that whilome by seuere directions compelled the runnagate vsage of their children to a more district imposition and farre estranged exaction then nowe vsed, of a most rare and singular obedience? Why is the common intendment earst in our predecessours tymes, of lawfull and good so accustomablie vsed, thus quite forworne, and in these our seasons,

sons(filled with all kind of carelesnes)so far forth disgraced? who is he that now recketh farther then his owne fantasie,or what sonne wil for any zeale or dutie once seeke to repell his owne appetite ? Whither are ye gone yee iust and seuere iudges,by whose sentence and opinion definitiue sharpe and bitter tortures were laid downe vnto them, that durst presume by any outward shewe in the world, but once so much as to countermaund the authoritie of their fathers? *Prosopopœia.*

O times more iniurious then euill it selfe, by whose onely suffe- *Emphasis.*
rance,mischiefe spreadeth her selfe so highly as it doth,into such mani-
fold branches.What would you haue me to say in these things? thinke *Aporia.*
you not that I haue alreadie receiued discontentment inough at such a ones hande? or would you wish me againe by returning him home *Metaphora*
weetinglie,to sucke vp mine owne misfortune,and by nourishing an expugnable wickednesse, to see a demonstration of mine owne sor-
rowe and destruction daylie before mine eyes? No,no,coosin,I haue(I hope) taken order sufficient for these thinges , his presence I am re-
solued shal no more disquiet mee,by hearing or remembrance of him, *Orismus.*
if no friend of mine doe otherwise vexe mee , for needes a vexation must it bee,be it but the least suppose,to conceiue that I haue yet re-
mayning vnto mee such a sonne. Take heede(good Coosen) that as hee hath deceyued a great manie others , but mee of all others most especiallie,he also doe not deceyue you. Driue him quicklie from your presence, and thinke that a greater plague can you not receyue into your familie,then a person so vile, and of all others demeaned so wickedlie. This is all that I can delyuer you of my present opinion, *Peroratio.*
but not the least of a thousande other accidents occasioning the same. Whereon I am determined fullie to repose my selfe. Send-
ing in the meane time my heartiest commendations and earnest thankes for the indifferent care had of my being both to you and your bedfellow,this of,&c.

An answere purgatorie of the sonne touching matters Inuective of the former Epistle.

WEre it not sir that my presence might more offend you then *Exordium.*
I wish, or by anie action of mine owne, woulde wil-
linglie deserue, I had (emboldened by the equitie and

right of my cause) in all humble reuerence and dutie, tendered my self vnto you, but vnderstanding howe greatly the malice of mine auncient enemies haue preuailed towards mee, and that without the verie pietie of your selfe, and equall regarde had to the due information of my cause, there is no place of fauour left vnto me, *I* choose as the meetest to abandon for a while the yeelding vnto you (by my accesse) of anie such annoyance, and in the meane time, to frame these humble lines, pacifiers of your more then ordinarie discontentments, that as true aduertisers of the course of that wherwith *I* am charged, they may plead pardon of your protested mislike, and winne vnto me (as I hope) that intertainment againe, from which hitherto by the vndeserued proceedings of mine aduersaries, I haue iniuriouslie beene detained.

Insinuatio. And albeit there is no reason whie, in the measure of all your actions, I shoulde or ought to deeme, that you doe, or enterprise anie thing vnaduisedlie: yet for so much as the secret sting of malice is such, as is able to penetrate the wisest, and that where much is feared, the least matter inducing thereunto is made occasion to que-

Paresia. stion of, I doe in as lowlie manner as I maie, beseech that but with indifferencie you will see howe and in what sort I am wronged, and giuing credite to what hereby in mine owne defence alledged, you will censure the rest, as to the respect of your fatherlie pietie appertaineth.

Propositio. The weight of that, for which as I vnderstande you are a-

Anaphora. greeued againste mee, is that heretofore you haue had suggested vnto you that *I* am verie vnthriftie, that I keepe lewde companie, that I consume all at dice, that I am a quarreller, and lastlie, that you surmize you were robbed by meane of mee, or by my assent, all which to confirme, mine aduersaries seeme to haue gathered vppon me great aduantage, in that notwithstanding, beeing often forewarned the contrarie, I sithence fell into companie, played at dice, brake a mans head, and that my man that robbed you, was the night before in my companie.

Sententia. Much more euill commonlie carrieth the reporter, in deliuering an ill suppose of a reasonable conceyted matter, then oftentimes dooth the action it selfe, in the moste woorst degree of truth that can bee, beeing equallie considered of, for example, was it

euer

euer helde a thing insufferable for a Gentleman to frequent compa-
nie or to plaie at dice? May it not sometimes be iustifiable to breake a *Paramologia.*
mans heade? is it a matter of preiudice that hee who once did mee
seruice was seene in my company? Your selfe, sir, I knowe will ans-
swere for me to all these, No. Then will not I, not only not deny but
I did all these, but by your fauour, iustifie to their faces, that honestlie,
lawfullie, without offence against you, or reasonable mislike of anie
other, I haue and might againe at any time enter into the like vsage
of all or any of these, as at that time I did, when they so complained
of me.

The company whereof I am accused were such onely and none
other as I found in mine Inne, gentlemen each to you wel known and *Commoratio.*
of all men generallie well reputed, the plaie that I vsed was with
them, the set by agreement not great, concluded vpon more to passe
time, then whereof to make gaine. Hereunto commeth a bad fellowe *Hypotyposis.*
out of the town accompanied with one of your tenaunts, who looking
on a good while, craued at last hee might set; which being granted, a
cast fell between him and me of a nūber to be decided; for his opinion
he dared me a good time with twenty Nobles to my geldings, I ac-
cepted the wager, the boorde went with mee, your tenant excepted,
who against all others stood against me, and hauing the wager in his
custody would not deliuer it me. Words by such meanes multiplied,
and they both arose against mee, whereupon forced to some impati-
ence, my hand made way to my right, where with I quailed their re- *Metonomia.*
sistance. Lo now sir, the matter thus highly framed against me, lo here *Epiphonema.*
the losse, the pawning, the borrowing of money, and what killing and
slaying against mee reported. See here *I* beseech you the vnthriftines, *Synonymia.*
the misrule, the ill company, and what else that malice could any waies
deuise to ouerthrow me.

And yet if but truely in their verie suppose they shoulde haue
dealte with me, what conceipt could they then haue found in all this
to obiect against me? Is it not a thing ordinary among Gentlemen *Erotema:*
when they meete together to solace themselues with some one or o-
ther reasonable pastime, in allowance whereof, no one is orde-
red by himselfe, but by common liking of the rest? Is it not a thing
naturall to man, after wearisome trauels to vse vnto his minde
some honestre creation? Is it not accordant to ciuilitie to entertaine

times and occasions? Affoorded you not therefore the money you gaue mee, in companie well reputed, and in their honest exercises, moderatelie to maintaine mee? Agreeth not hereunto your onelie dailie conuersation, your entertainments, your continuall vse of companie applied in your owne behauiors, and in others commended before me?

Anthypophora. What then may bee saide to condemne me? the common name (perchaunce) of the plaie, carying with it a continuall surmize of in-

Paramologia. conuenience? I need not here lay vnto your wisdome for my defence, that as well therein, as in all other demeanors, there is *vse* which is allowed, and *abuse*, that in it selfe is insufferable. To commende the

Epanodus moderate vse hereof, I can induce nothing more then *custome*, and for the choise of the best obseruation, the company must cleare mee. Nowe in auoiding the enormities, the charge (if I misconceiue not) you gaue me, extended to the fellowship of the worst, in whose societie nothing is so common as ill vsage, and in whose pleasures, no one thing so ordinarie as vnthriftinesse, each of which occasioning that euill which I seeke to shunne, hath beene herein so far exempted, as *I* protest there resteth in veritie, no suspicion at all wherewith I may be charged.

Apostrophe. But if nowe sir, you will reason of your tenauntes hurte, what therein may bee obiected that shall not euery waie further mee: who is hee that by nature coulde bee so restrained, but by the verie instinct thereof, hee will rather kill if neede bee, then stande to be kil-

Paradigma. led? Hath not the Soueraigne mother of all our earthlie beeing, armed euen the verie Beastes themselues to their owne defence? hath not the Lyon his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worthiest sort of mankinde also contemne to be misprized, and naturallie couet where they bee enforced, immediatlie to be reuenged? Allotteth not the lawe vnto

Erotema euerie man his right? Was it not by Conuention agreed, that the winner shoulde haue the wager? And did not the vniuersall sentence of the whole boord, adiudge it to me? What resteth any waies then to bee alleadged whereby in this action to accuse mee? Nay rather

Polyptoton. what is vnleft herein to condemne him, that being your tenaunt, hauing his liuing of you and yours, beholding as hee is to all yours, woulde yet be so vile conceipted against any of yours, as not with ordinarie

dinary speeches alone, but with vnfitting tearmes, with violent force woulde goe about to withstande me, to hurt mee, yea desperatelie to confederate with another of my life and money to bereaue me. *Asyndeton.*

But nowe to drawe vnto the last parte that toucheth my man, standing as a coniecture for that hee was in my companie the night before, I must conspire with him to rob you. Do but cõsider sir *I* pray you, what likelihood of truth this beareth: would any one be so mad as once to harme, or go about to hurt the possessions that in right is to no one so much as himselfe? Woulde I euer appeare so vngracious as to confederate with a stranger, to no benefit but of himselfe, to rob and spoile my father? Alas, what coulde there be so aduerse vnto Nature, as should enforce in me so vnkinde a condition? You must needes Sir (by your fauour) something consider, what one thing or moe might bee in mee occasioning vnto the same, it must either bee some vehement necessitie (which neuer hapened) constraining mee, some great extremity (which you know to bee contrary) wherewith by keeping mee too short of expence or maintenance you might enforce me, a kinde of wanton prodigality, whereof no woilde can accuse me, ill counsell whereunto so far forth I neuer could yeelde me, or a most detestable and vile disposition grafted in my selfe, which no man euer found in me. These causes as I thinke are the most likest of all others inducing to those opinions, which howe farre they or any of them haue estranged my condition, let but the verie consciences of my vtmost aduersaries indifferently trie: me what if hee were in my company, is not that a thing that without any suspition at all, might easliest of al others happen vnto me? *I* am not weeting of mens thoughts, neither can I coniecture of any other but their outward demeanors: if he were il, weigh I pray you, the fault proceedeth not from me. Sory I am that any such conceipt by any one of mine should so much offend you. *Dialysis.* *Ecphonesis.* *Expeditio.* *Dichologia.*

These things then falling out in such sort as they be, it may please you sir, henceforth to allowe of this my iust Apology, and by the selfe same *nature. piety*, and *loning condition*, where with in all duty and obedience I seeme firmely charged vnto you, in like sort to recognize and receiue mee, who not withstanding I confesse many waies heretofore, to haue erred, yet heerein in no one point indifferent rest I *Epilogus.* *Dichologia.*

rightlie to be challenged. The expectation whereof hath made mee presume to the recommendation of these letters, attending therwithal the newes of your good conceipt, and happy returne of this bearer. From, &c. this, &c.

TO this defence, we will for the more variety suppose a reply to be made by the Father, the reasons whereof shall yet also consist in the selfe same state absolute; yeelding thereby a more ample demonstration of the diuersitie of constructions incident to those places, and how by the forcible applications of their special intendmentes, they are, or may be caried to diuers seuerall purposes. Inasmuch, as like to their present vse in this defence they haue bene suggested for confirmation and to the clearing of the sonnes faultines, herein also by the same conueiance they shal be maintained by the confutation of al his former allegations, the matter whereof, in sort following may be considered.

A replie of the father confuting the allegations of the sonne, and maintaining the causes of the former inuective alleadged.

Exordium. YOur wiles (Sirra) and sophisticall expositions of your owne misdemeanours, with sundrie confirmations therein vsed, whereby to driue me from the verie suppose of that whereunto no one thing hath giuen more euident testimony, then the

Metaphora course and progression of your whole life, are either too newlie forged, to reape at my hands any sound credite, or the metall so light, as carieth in the weight thereof verie small substance, in my conceipt to be beleeued.

Insultatio. Well haue you applied your wits (no doubt) and to especiall good purpose haue your studies bin framed, that can so cunninglie cõment as you haue done vpon so bad a text, but withdraw your measure be-

Allegoria. times, and cease this ouerweening, least by continuing your selfe in a fools paradice, and where al things are naught, supposing nothing to be amisse, you do (as by your deserts you haue sundry times endeuored to lose a father) so in the end frame a desperate meane to lose your selfe, when you may neuer be recouered.

The

The shame you haue of your mischiefe done, and guiltinesse of your owne conscience to come in my sight, togither with a knowne mislike that you haue receiued from mee, either to see or heare from you: you vse as a cloake, to couer the long pretext you haue made in defence of your euils, you haue well shewed that paper beareth no other hue but his owne, and the letters you imprint thereupon, carrie but their proper colour. Though they falsifie a thousande actions, and bolster vp innumerable lies, it is not seene in their chaunge, but in a shamefast browe of him that were not past shame, the least of all these would quickelie bee deciphered. Is it not inough you haue done badlie touching your selfe, vnkindlie demeaned your selfe towardes your fathers friendes, vnthriftily consumed your time in some one or other badde companie, run at randon euerie way to your parents and your owne infamie, but that also in your behauiours, you will not onelie dare to denie it, but which is woorse, in your writing seeke to defende it. It fitteth not that I shoulde vse reasoning, neither meane I to contend with your cautels, but for fashions sake, or (if so you list) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one question. In all your smooth passage and flourish made of your companie, their reputation, your ciuilitie, small play, my allowance, and your construction vpon the same, dooth it not drawe to this ende, that it was in an Inne, in a place filled with all vnthriftinesse, in a dicing Chamber, in a spectacle for all companies? Doth not the verie deliuerance of your owne fact condemne you, dooth not the verie sequell of his entrance, looking on, and plaie (whome you tearme to bee a base fellowe) impugne you? Dooth not your after quarrell and mischiefe done oppose it selfe against you? What if all the information deliuered vnto mee in particular, were not true? Is not the substaunce true? *Nature* coueting recreation, is in him that will bee modestlie gouerned, to be measured as well by time and place, as by entertainment of companies, *Custome* carrying with it selfe anie secrete insimulation of euill, is not to bee followed; *ciuilitie* is not *ciuilitie*, when it shall bee repugnant to a right gouerned modestie: can that be agreeing to *Law*, which in effect is discordant from anie good order of law? Induce you my allowance, as a confirmed *sentence* to your vaine opinions? Why, sirra, frequented I euer anie such play

Allegoria.

Parison.

Synathrismus.

Synonymia.

Exclama.
Orismus.

in

Metonoia. in Innes? Nay rather did I not euer mislike it, alwaies spake against it, and in euerie action condemne it? Stood not my conceit that being in the best part it might be, though young men stoode neuer so much on their light gaming, and little hinderance, it was rather an allurements and inurement to vnthriftines then a pastime of any gentlenes, when it was vsed in a Gentlemans house, which is by sundrie defences more tollerable, and not in an Inne, the verie publike intertainer of all kinds of societies.

At your departing from mee, your iourney laie to S. you were to trauaile to my friendes house. *Synathrismus.* In respect of the time, my reputation, your beeing, the place, and the companie, I furnished you with money, knowing that there, and with such persons, and in their seuerall pleasures you were to bee conformed to companies: Hereof gaue I euer allowance, the like whereof haue I deemed meetest for the expence and societie of anie Gentleman, thither shoulde you haue trauelled, so in the honest distribution of that allowed for your maintenaunce, you had both auoyded the present mischiefe, alreadie incurred, and preuented occasions, whereby manie times they are aduentured.

Sententia. It is not inough, not to doe euill, but we ought also to resist the occasions of euill, what recreation I pray you, after trauell is more naturall then rest? Who more subiect to casualties, then they that hazarde *Antitheſis.* themselues to most companies? What *custome* better, then to vse our Inne for repose, the onelie and sole intent whereunto it was prepared? Wherein is *ciuilitie* more commended then in honest gouernment? What more lawfull for any man then laudablie to beare himselfe? Your demeanour is tyed to your own behauiour, and not to anothers inclinations, your actions well disposed, are not offensiue to what by others pleasures to bee continued: had you vsed the place as it serued for, who would haue beene discontented? Once it appeareth that euill *Merismus.* is come of it, brawlings arise, men are hurt, slanders ensue, and infamy doth guerdon it.

Peroratio. Touching the latter part of your Letter I say little, till I haue more deliberatelie of the circumstaunce considered. Some, hoping more of that you will bee, then I dare intende what you maie bee, haue manie wayes in this action perswaded mee. Where much hath beene ouerpassed, it is reason that something at length do beare

shewe

shew to haue well deserued. Simplicitie in well doing, is farre more pleasing then a curious definition of well dooing. When I finde proofe of your amendement, I shall then wish to see you. Meane while, it shall behooue you to enter into your selfe, and more circumspectly to consider what most fittest beseemeth you, wherewith at this present my directions shall conclude. R. this, &c. *Sententia.*

An example of another Epistle Inuective, pleasantly written against the humours and conditions of a vaineglorious person.

VVEre the peeuishnes of my conceits correspondent to those vaineglorious humours of yours, I could before and sithence your exemplified discourse committed to my view, haue vpon occasion sufficient, deuised how and wherewith to haue preuented or answered your accustomed cauils. The first whereof not hauing performed, so could I willinglie also haue left the latter vndone by determined speech to haue beene accomplished, were it not that hauing prooued the arrogancie to bee in you, wherewith vniustly you charge me, *I* might by my ouerlong silence giue head to your follies, and whilest by an outragious well liking of your selfe you become ignorant of your owne mischiefs, you might vse a scope not necessarie thereby more farther to abuse my sufferance, as heretofore you haue done a great many others by their common negligence. *Exordium.* *Epanodis.* *Liptote.*

For auoyding whereof, I haue (as my leisure would induce mee) thought good to giue place to mine owne determination, & to serue your humour so farre forth as to answere your letter, not being stung, as you fondlie and vainlie imagine, with the venome thereof, nor galled with the opposed surmises of your munificence, wealth, credite, reputation, and *I* know not what besides, all which *I* do suppose either to be so skant, as no man can substantiallie discerne them, or otherwise that you would neuer so often as you do, without a surfeiting follie enduour to obtrude them. *Ironia.*

The policies you vse with mee are nothing straunge, which because they are nowe growne so stale, bee euerie waie therefore the lesse currant. Howe like vnto a shameleſſe woman, or some other base conceyted creature, you appeare in your wryting, let but the matter of your Letter testifie, if because you haue both man- *Omissa.*

lie shape and countenaunce, you will admitte neither of these similitudes, you must bee either a childe, or a fole, and so weare a bable, or take a horne booke at your girdle, and get you to schoole againe. *Sarcasmus.*

You complaine that I haue done you iniurie, if I haue, why then dee you not content your selfe to pursue the reuengement thereof, either with manlike or lawfull extremitie? Whie take you for a refuge these cankred foolish vpbraidings, womanish encountrings, vnseemlie lyings, and childish threatnings. If we folow the rule you begin, we must straight waies bee children, and then I must wrangle why you stole away *Toms* bread and butter, and you must threaten if I tell of that, you will then complaine of mee for eating vp the firmentie that was kept for the childs breakefast, or how I drunke vp my grandams ale and tolte, or lick bread in the dripping panne, or some such like weightie causes. A soueraigne capacitie no doubt. Is this maner of dealing deriued I pray you from your Gentilitie, or had you it by education, or haue you won it with your wealth, or is it incident to your reputation? Bee these your incounters? A braue canuisado, indeede, when to deface an honest minde, you haue shot out all the venome of twentie yeares acquaintance that you haue stuffed togethers, and all not woorth a butterflie, then to tell to those that accompanie you, howe brauelie you haue touched mee, howe with your learned enditing to so manie read and shewed, you haue quencht mee, howe manie wayes behinde my backe, if you were so ill disposed you could kill mee, and for default of other matter forsooth, howe they laughed at mee to whome I haue spoke somewhat against you, and howe master B. found *Socrates* in my Letter, and sent to seeke out your well reputed sconce to expound it, not without the credit of your owne worshipfoltie to be admitted to the sight hereof: If I should for carrying this insight, not say you were a great Clearke, your grauitie I knowe would condemne mee, and it would bee thought in your deeper studies, that my senses did faile me. But alas sir, what is it that I woulde denie you? It is not I, well I wot that haue abilitie, or if I had, woulde presume so far as to impugne you, what wold you more sir? I am come to you bow, and acknowledge your credit, your worshipful acquaintance, and all else you haue brought me to. But yet sir, after all these sporting deuises, hee is but a Nidcote, and that wise men can tell you

Anthypophora. *Schesis onomatō* *Ironia.* *Insultatio.* *Meiosis.* *Merismus.* *Antiphrasis, Prosonomasia.* *Meiosis.* *Charientismus.* *Epitropis.* *Asteismus.*

you, that will glory so much in such fruitles follies.

But say I tis your vaine glory? No, not so, it is but a Thrasonicall exercise. There bee that affirme Gentilitie hath no deriuation, where is neither good nature, honesty, nor friendly condition. But what is that to you? A man may sit vnder a stall with credit, but to be laid on a stal, smelleth somwhat of beggership. Go to, I warrant him he is a proud fellow, and little of good maner knoweth, that so rudely wil dare to speake of your maistership. *Metonoia.* *Anthypophora.* *Sarcasmus.*

Yet nowe we be in, let vs goe to it by the weeke. In odde sooth I must tel you plainly, your occupations haue beene too manifolde to thriue by your honesty. But perchance the terme is quaint, and you will saie this matter of honesty is besides your profession: Alacke sir, though it be, you must pardon the writer, it was but a mistake in his penning, by ill noting your pedegree. *Apostrophe.* *Charientismus.*

Tush pedegree, pedegree, here is nothing with you in hande but twitting with pedegree. Cockes fish, these proude fellowes that haue nothing to liue vpō to see how malapert they be, if they had ability to take to as you haue, & wherwithal to beare vp their heads in ỹ world as you do, such credit with honorable & worshipfull, who haue multiplied your praises for noted good parts, apparantly seen to be in you, what would then become of their doings? Very true sir, but will not this be sufficient to giue scope to the name of a gentleman? Faith sir, to be plaine with you, tis but as the wiser sort do hold opinion. *Irrisus.* *Asteismus.*

For in our beliefe it is saide, that a great deale better shewe doth it make to giue but one certaine & true demonstration of a gentleman, then to yeeld twenty brauados, and neuer come neare the true meaning of them, railing, lying, backbiting slaundering, facing, vaunting, contemning, cogging, menacing, vpbraiding, taunting, and proudlie defacing other mens actions, desertes, qualities, behauiours, and vertues, are in right reckoning, in verie trueth but slender partes of a Gentleman. *Orismus.* *Omoiteleton.* *Brachiologa*

You wil say, I am too far bewitched to tell you of these things, you will raile at me, you will storme at me, you will not beleeue me: you will alleadge I am too different herein from all other opinions, your acquaintance doe like of you, praise you, and magnifie you, very true indeede, but they are but a fewe, and such also as doe it, haue intent but to laugh at you, you are but the anuile whereout they hammer *Paramologia.* *Asyndeton.* *Meiosis.* *Allegoria.*

Omissis. their pastimes, they vse you but as an instrument to bee pliable to their turnes. In this as to *Will Sommers*, they yeelde to your rages, they sooth vp your passions, and cokes vp your humors. But vnto me, to whom such fashions are loathsome, and in whose eares those base purposes and surfetting demeanors of yours are most ridiculous and hateful, they are to too intolerable.

Apostrophe. *Synonymia.* *Epitheton.* *Epizeuxis.*

Paradigma. The Peacoke when hee spreadeth his tayle, is glorious of his beautie, but stooping downe to his feete, his feathers fall with the selfe sight immediately. Woulde you but abase your eyes vnto the lower part of your rising, you might then recognize your original, and seeing the simple obiect whereout your prosperity hath beene deriued, confesse that tenne such glorious plumes as you studie to haue aduanced, without they were better qualified coulde scarse make a shewe beseeming the lowest part of all that belongeth to a Gentleman.

Periphrasis.

Epanodis. For my part it is not the shew you beare, but the pride wherewith you are caried that despiteth me, the qualities you haue, and not the malice you vtter, that discontenteth me: whether your opinion stand good or bad to me, it is not that I accompt of, as beeing such a one whose censure to my knowledge, neuer stoode in that degree to bee reckoned of. Onely doubting least ouerswolne with your humours, you should consume in your follies I haue written that I haue done, leauing the rest to your own correction, if at least you haue any wit at al whereby to amend them.

Hysterō proteron.

Allegoria.

An example of an other Epistle inuective, written in cause of great desert against two seuerall parties.

Exordium. I Am sorie it falleth vnto my lot among matters more serious, that I must at this present incomber my pen, and enforce my labours, about so needlesse a purpose, as to decipher a knaue whome the worlde knoweth alreadie by his colours, and a companion of his that will shortly giue proofe of his facultie by his far spreading titles. And yet the time hath bin when by their shadowes I could set them both to viewe, and hauing cunningly deciphered them, could laugh at the portraiture, imagining that there were more heades to carpe

at

at their villanies then honeſt meaning to excuſe their treacheries.

It was not amiſſe ſaid amongſt the wiſe, that there cã be no friend- *Sententia.*
ſhip but amongſt the good, and yet is ſociety ſo common amongſt men, that there is not the arranteſt varlet in the world but he will find a companion, & why? becauſe therein is a likelihood, which although it cannot turne to friendſhip, yet growing *ex ſimilitudine morum*, I find no reaſon but that a coniunction may be of knaues as well as a ſeparation of honeſt men ſometimes.

Leauing your yokefellowe M. whome I eſteeme ſo baſe a fellow *Paralipſis.*
as comming out of the very Cell it ſelfe of all villanies, ſmelleth ſo ſtrongly of the ſtench thereof, that he is not worthy to come within a mile of my paper, nor neare by a thouſande Yeardes vnto the worſt parte of my ſtudie, *I* will ſpeake two or three words vnto you maiſter F. which are his aduocate, and as it ſeemeth his ſecond ſelfe, nay rather incorporated in his bowels, and become maklenezed, yea rather M. himſelfe, for he hath taught you to handle his cauſe ſo cunninglie, that he neede not ioine with you to lie for himſelfe, for you will lie for both, and ſurelie (not thinking you haue it by nature, *abſit*) I iudge it rather ỹ infection of him who hath ſo tranſmuted your diſpoſition, that to boaſt, face, ſcold, and lie, and that without ſhame, credite, or honeſty, you ſurpaſſe as I heare, why M. himſelf (of whom you are thought but the ſhadowe) cannot go beyond you. You haue deliuered forth in publique ſpeaches, that I and my companions abuſed your Client with a falſe Leaſe, that we led him by degrees into a deceiptful marriage, that I wil come with my hat in mine hand to craue your Clients fauor, that you know me well, and thereupon demaunded whether I was not once maſter L. his man, and being anſwered yea, you pauſed, and then ſaid, belike you knew me then.

Remembring that you are become a M. (whom alwaies I note for *Sarcaſmus.*
a ſhameles liyng knaue) I wonder the leſſe at your impudencie, marie if you were an honeſt Gentleman, that did rather ſtande vppon your credit, thẽ vpon ſuch baſe reſpects to get money, by bolſtering whatſoeuer villanies you care not, I would then ſaie, *tota erras via.* But not ſhewing you ſuch fauour, I muſt needes tell you in ſhorte concluſion (You lie.) And ſo much the rather becauſe in the deliuerie thereof you make not a matter of information of it, but rather as it ſeemeth a thing of your owne knowledge.

And because the lie seemeth rather a word of course, then commonly of substance, without proofe added to manifest the certaintie, *I* further affirme that I will bring halfe a score, honester knowne then either you or your Client, to whome he hath confessed the contrarie himselfe, and made knowne the same most amplie vnto their owne vnderstanding, who by the iustifying thereof, will proue him a shamelesse lying knaue in his slaunders, and you a prating fooliſh dolt in the rash deliuery of the same vpon so sleight a grounde, to defame an honest man of more accompt then your selfe; and that without occasion. And because you take vpon you to know me so well, and are yet of opinion that I wil stoop to your Client, *I* must tel you there-
Charientismus. in your wisdom greatly mistaketh both my nature and condition, for
Allegoria. that I can neuer bee so disparaged in conceipt, but that I coulde alwaies find an Asse by his braying, and scorne a rascall though he were neuer so full of vaunting.

My dwelling with Mayster L. continued euermore with reputation and credite sufficient euen to this present daie, I desire to be informed without pausing, what you canne say to impugne the same, and albeit I knowe a slaunderous mouth neuer wanteth whereof to gather, yet taking mee at that present state, you shall finde mee such in trueth as all your malice shall neuer bee able to disgrace me.

You saie I dare not walke abroade, that I cannot bee seene at Westminster as your Clyent is. *It* is indeede spoken like a Tinker, and sauouring somewhat of a Coblers stall, what betwixt choler and lying, your Client and you haue taken order, to speake nothing honestlie. And I woonder not of it, for you haue not so much as a sa-
Asteismus. uour of honestly about you. Vile malicious deuourers of men, do you
Emphasis. thinke it an easie thing, or matter of sleight purpose, so villainouslie to derogate a mans good name (then which to a generous minde nothing is more precious) or do you deeme all men of so base contempt as your selues; that they can willingly suffer all things to bee benefited by any thing? And when you haue shamefully vttered your lies in place of audience, dare not for your breeches stand to the lest word
Epitheton. of smallest moment, that you let fall out of your ouerflowing venemous mouthes.

Aposiopesis. But *de his taceo*, the best is, you are both well knowne; for the one

one of you, seeke all London for a cogging, brabling, boasting, rayling shameleſſe, and lying knaue, M. is the man, and hee shall doe it. He seeking all the towne ouer for a facing Aduocate, one that coulde handle the matter like himselfe, F. was the man: Yee are both well met together, continue your purpose, and see the ende, for you meane so, nay you will do it. *Synathrismus.*

I vse not F. as he vsed me, to brabble, and to lie of him to strangers But hauing drawne his portraiture, I send the first counterfeite to himselfe, that seeing it hee may shunne his lewdnesse, which yet lieth in secret, and if hee continue shall quickelie bee published, and that to his shame openlie.

I leaue you both as I found you, my paper and present matter for this time taking end. In apparant hast, hauing otherwise more weightilie to imploy my selfe, this last of Februarie, &c.

Of Epistles Comminatorie. Cap. 6.

THis Inuective seemeth to haue béene ouer sharp in the matter, but not in the maner, for the occasions thereunto inducing might peraduenture merite that and greater. And howbeit both the termes and conueyance are somewhat hard, yet is it in such cases verie tolerable, when either the vilenesse of the action, or base demeanour of the partie doth require it. And in this point there is a great Decorum principallie to be obserued, to vse a bad person with termes correspondent to his behauior & qualitie, as in any other laudable purpose to entertaine another party according to his calling or dignitie. And as this title of Inuective, and that of Exprobratorie before going, are nérely affianced togither: so also is the next hereunto, which is called Comminatorie. The Etimologie or signification whereof, is by menaces to threaten. Insomuch as participating with a kinde of Accusation for iniuries committed, it expostulateth not, nor reasoneth of anie circumstance, obiection or qualitie, but protesting a due desert in the partie challenged, menaceth thereupon a speedie and answerable reuengement. This, of this title is the substance and propertie. And so will we proceed to the examples.

An-

An example of an Epistle Comminatorie.

Exordium. MAster D. *I* see well by some experience had of your dealings, that you haue small regarde of your honestie, or welfare, two things in mine opinion, whereof each one should bee charie. Your honestie, in respect that you keepe no promise: Your welfare, in that you neglect the oportunitie, for releasment of that, which in the ende must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you carrie of your owne good growne to be slender, blame not other men that breake with you vpon desert, nor mislike at all their want of pittie, that haue no meane to pittie your selfe. For my part looke for it, and you shall surelie finde it, that I will prosecute all meanes possible to arrest you, and beeing so arrested, I will not bee moued with intreatie, prayer, or other submission to releasse you, till you haue payed the whole debt, charges and penaltie. And whereas you sent mee worde by my man, that you could not accustome your selfe, with one that trusted you to deale treacherouslie, I answere againe, that if you make it so nice to bring him foorth to bee arested for whome you are suretie: paie then the debt your selfe, and satisfie me, and that speedilie: for if you doe not I vow I will meet with you and that verie shortlie, when to your little content you shall perceyue that in so vsing mee, you haue dealt most vnaduisedlie. Thinke of it as you lift, and deale with me accordinglie: and so to your best consideration of your owne safetie, I leaue you. This ninth of Iune, &c.

Prolepsis.

Antanaclasis.

Peroratio.

An other example Comminatorie containing a greater vehemencie in the deliuerie.

Exordium.
Periphrasis.
Metaphora.
Aporia.
Emphasis.
Meteneia.
Erotema.

VNgracious offspring of hellish brood, whome heauens permit for a plague, and the earth nourisheth as a peculiar mischiefe, monster of mankinde, and deuourer of men, what maie I tearme thee? With what ill sounding titles maie I rayse my selfe vpon thee? Thou scorne of the worlde, and not scorne, but worldes foule disdaine, and enemie of all humaine condition, shall thy villanies scape for euer vnpunished? Will the earth yet support thee

thee, the cloudes shadow thee, or the aire breath on thee? What lawes be these, if at least wise such may be tearmed lawes, whereout so vile a wretch hath so manie euasions? But shalt thou longer liue to become the vexation and griefe of men? No, for I protest, though the Lawes doe faile thee, my selfe will not ouerslip thee, I, I am hee that will plague thee, thou shalt not scape me, I will be reuenged of thee. Thinke not thy iniuryes are so easie, that they are of all to bee supported, for no sooner shall that partched withered carkasse of thine, sende foorth thy hatefull and abhorred lookes into anie publike shew, but mine eyes shall watch thee, and I will not leaue thee, till I haue prosequuted that which I haue intended towardes thee, most vnwoorthie as thou art to breath amongst men, which art hated and become lothsome euen in the verie bowels and thoughtes of men. Triumph then in thy mischiefes, and boast that thou hast vndone mee, and a number of others, whom with farre lesse despight thou hast forced to bende vnto thee. And when by due desert I shall haue payed what I haue promised thee, vaunt then (on Gods name) of thy winnings. For my part: but I will saie no more, let the ende trie all, liue wretchedlie, and die villainouslie, as thou hast deserued, whome heauens hencefoorth doe shunne, and the world denieth longer to looke vpon.

Epizeuxis. *Aphorismus.* *Anthypophora.* *Epizeuxis.* *Asyndeton.* *Epitheton.* *Periphrasis.* *Synecdoche.* *Pleonasmus.* *Polyptoton.* *Insultatio.* *Aposiopesis.* *Metaphora.*

Of Epistles deprecatorie. Cap 7.

THe menaces of this last Epistle you may well deeme to haue issued from a hot enraged Spirit: of which though the stile bee vehement, yet vnto men alike humorous, the same may stand for a president. Such kinde of inuentions and men so affected with such estranged passions, are as we see diuerslie found, wherof I thought good to giue foorth this example to bee considered, the waight neuertheless to bee measured as in the others before to the person and matter occurrent. And nowe will we to the last of all this state Iudiciall, which are the Epistles Deprecatorie. The title of these Epistles carrieth a name, accordant to the submisse matter in them contayned, for their efficacies are onlie carried by entreatie, request of fauour, good opinion, allowance or pardon

of anie iniurie or offence conceyued or committed. In good natures, it is a thing proper to weigh with themselues, howe much anie waies they stand charged, whether by respect of person, dutie, friendship or soueraignetie, accordinglie thereupon to frame their speeches or writings. Yet is not the matter hereof Supplicatorie, as growing by waie of petition. But rather an honest and gentle submission to the good liking, estimate or friendlie respect of such, vnto whome, or by whome we are either accused, tied, charged, or constrained, clearing, if it may be, or honestly otherwise mitigating or auoyding what sinisterly, or vpon some intended conceit, may be drawne to be against vs, and of the vse hereof to be spoken let this now be sufficient.

An example of an Epistle Deprecatorie, where the partie is charged in good opinion.

Exordium. WHen a Phisiognomer by chaunce (hauing beene famous in other places) came into the *forum* of *Athens*, hee declared by the view of diuers mens faces the diuersitie of

Hypotyposis. their conditions, whereupon (for better triall of his Arte) hee was demaunded what (*Prima facie*) he thought of *Socrates*, he answered, by his countenance, to be a man of verie euill condition. The people which knew the contrarie, growing thereby into great rage, were readie to driue him out of the *forum*. But *Socrates* comming forth. Be not angrie (quoth he) for such a one might I haue beene, if by Philosophie I had not corrected my maners.

By this might bee inferred (right Woorshipfull) that at the first shewe, it is not good to giue rash iudgement of anie man, for the Phisiognomer beeing able to iudge what men might bee, was not able to say iustlie such they are: In like manner, your Worship hauing beene led by misreports, are able to say, thus it is spoken, but not so it is.

Narratio. To my great griefe it is informed vnto mee, that by the sinister report of mine aduersaries, you thinke hardly of me. And so much the rather haue I cause to bee grieued, for that in the mouth of an ignorant person, I am not therby iudged of, but by the sentence and opinion of the

the wise, held a man badly demeaned, careles, and such a one as beareth small reputation.

Beleeue mee sir, and if it please you to take further notice of me, you shal find it true, that it is more euill vnto me to be adiudged loose of a wise man, then of a thousand base persons to be vtterly condemned, for that the one speaketh of skill, and the other of a bad conceipt, the first wishing all men to bee good, the other confessing no man to be sufficient, that is not possessed with euil. *Epanodis.*

My aduersaries haue brought many heauy informations vnto you tending in outward shew to my great disgrace, naming me as it pleaseth them, a man (as they thinke of themselues) indifferent for all purposes. But because I know you to bee wise, and thinke it a matter of no small accompt to be well thought of at your hands: I am therfore the more carefull to cleare my selfe, and do beseech you, that you will hold for firme what *I* do here set down: assuring your selfe, that whatsoeuer my aduersaries report of me, I doe make accompt what speeches passe from me: and those that I deliuer vpon credite, I will performe with trust.

This then I say for aunswere generall, to whatsoeuer they canne obiect, that if any parte of that in substaunce they haue deliuered vnto you for certaine bee true, I will loose the credite of a Gentleman, and bee regarded as I repute them: and besides, will repay whatsoeuer is to me paide, and release what nowe I haue in sute against them.

Besides, pleaseth it your Worship for my credit sake to haue the hearing of the cause, I will come face to face, and (though I knowe the one of them to haue a shameless countenance) of himselfe, yet let bring what counsell he will with himselfe, if I ouerthrowe not euery matter obiected, and proue my selfe an honest man, I will loose the debte and my credit too, which *I* accompt aboue all debts. Haue not I then had great cause (hauing beene as vnto you, so in diuers other places besides verie vniustlie railed at and defamed) to write vnto these persons, and inueigh against them for it? Behold my letter throughout, being well considered of, it shall bee euident that I had great cause, and that very manifold to do it: for my part I knowe not what others deeme, but touching my selfe, I had rather loose my life then my good name, then which vnto me nothing is of more regard,

and I tell you sir, if F. or a better man then he maketh no more reckoning, but to defame me without a cause, he shal know and vnderstand that my credit is deare vnto me, and that to maintaine the contrarie he shall find a hard reckoning.

I spende not my time in making of Lybels, but to write in reproofe of him that abuseth mee, which I take so highlie in griefe, as namelie, they shoulde be so shameleſſe to report that vnto your Worship which they cannot stande to, that I holde it a wretchednes therein to be silent, and a mischiefe for credit sake not to discouer a trueth.

Epilogus. Beseeching your worship of fauour and credite, to me and my rude lines, I humblie take my leaue, beeing alwaies ready to auouch what here I haue set down, wherof not failing I remaine

Your worships whensoeuer to
be commanded.

An example of an Epistle Deprecatory, in cause of wrong supposed to bee committed.

Exordium. SIr, your Letters more troublesome to my conceipts, then sauoring (as I am credibly led to thinke) of that your woonted most noble disposition vnto mee, I haue receiued. With what supportation and vnaccustomed griefe I haue retained them, I refer to anie one (guiltleſſe accused and suspended from so high fauours as formerly by your bountie hath been to me performed) simplie to be coniectured. Long was it ere I could satisfie my selfe by any accesse that might bee to proffer my selfe or these humble Letters vnto you: Yet neuertheleſſe weighing howe farre different these newe occurrentes were from those your auncient fauours, I furnised with my selfe that the instigation proceeded soly from others, hardlie perchaunce bearing those graces wherein *I* stoode with you, and becomming thereupon my bitter enemies, the siniſter deuise whereof, stood vpon me wholy to ouerthrow or impugne. For which hauing no other or better meane at this instant, then these my submisſiue lines,

lines, I propose them vnto you, as solicitors of your former liking, confessing that if any waies I haue erred vnto you, as I will not vtterlie seclude my selfe from any errour, it was but as a young man, and rather by ignoraunce, then of malice anie waies to bee intended *Dicæologia.* And as touching any other obiection, let mee but craue pardon to haue accesse vnto your presence, and then iudge as you finde mee. Two waies are onelie left, my accusers to my face, or mine owne simplicitie to cleare me. This is all I require, and so much I hope you will not denie nie. Wherewith resting in the due acknowledgement of that your former bounty, I humbly surcease. This fifteenth of Nouember. *Sikpsis.*

An example of an Epistle Deprecatory, pleasantly written to answere a former Letter.

THe long sweating paines wherein your good selfe (my verie good friend A) haue lately trauelled with your weatherbeaten barke, to aunswere my Letters, moueth mee (howe simply so euer) to reply a little to the same. Wherein, pardon first craued for so meane a wit, at a suddaine, to take vppon it, to encounter so selected a stile, wherewith your youthfull yeares are so repleniſhed, I go to the matter. *Exordium.*

Touching the iar you make of my formost writing, and late inciting you to the tediousnesse of your studying, which for the causes alleadged, your curtesie yet vouchsafeth to allow of, I, with so friendlie a prospect as may be to so respectiue a iudgement, do right curiously thanke you.

The compasse of your writing, according to the measure it beareth, being so much mystical, as that the grossenesse of my wit cannot well conceiue of, hauing drawne thereinto as it seemeth, the very quintessence of those well performed partes, that in your person are resiant; maketh me post off the answere, till by a more deepe consideration I may better conforme me vnto it. Wherein I must confesse in very deed, that all that may be within or without, ouer or vnder, or besides master B. you haue to the vttermost strained.

For the paines you haue taken, I must pray you pardon though

I render you no profit. My forgetfulnesse also in prising the simple value I beare, with your worthines, & many other beautified parts of your gentlenes, you must also let slip, otherwise I am vndone with the griefe, and so *I* would sir, your worship did take it.

Nowe as touching the forging complaint you thrust in of your wants, *I* could hardly beleeue that in the action you beare you could so greatly be distressed. Neuertheless, for the little time I haue beene of your masterships acquaintance, I haue vnderstoode of some that weare a veluet suite with as small inheritance as your selfe, who haue vsed the matter as slenderlie as may be, by any great credit to bee accompted of.

Epilogus. Yet must you needes giue me leaue to be gone, for the tide tarieth no man, but if you find your selfe in the lurch before I returne againe, the best is, at my home comming you know where to find me. *Et sic valeas*, gentle friend *Topas*.

Of Epistles familiar. Chap. 8.

With this pleasant direction I thinke meete at this present to conclude these last Letters Iudiciall, and therewith also the verie ende of all our Letters speciall, so learned by me as afore saide, for the speciall matters and conueyance to them seuerallie appropriate. And nowe the nert and last in turne, are those letters familiar, for the ordinarie causes and matters of handling in them likewise contained, so formerly named. Little informations neede here, more then the directions alreadie in the Chapters of the first Booke that haue beene deliuered, for their stile and methode. Seeing the common matter in them vsuallie frequented, challengeth no such distrietnesse in propertie or conueiance, as was required in the others, only they for orders sake as the rest, are herein to be distinguished (the better to be found out & known by their partes) vnder their seuerall titles. The first whereof appeareth to bee Narratory and Nunciatorie, both alike in their vsage, consisting onelie in aduertisementes of affaires, from friende to friende, seruant to master, or generallie to speake, from one person to an other

other, the examples whereof according to the seuerall properties do plentifullie ensue.

A Letter Nunciatorie from a sonne to his father or friends, touching his being in seruice.

MY humble dutie remembred, good father, vnto you and my mother: These are to aduertise you, that I am, I thanke God, in good health. As touching my placing heere with my maister, I doe like verie well of the trade, but I doe not thinke the seruice fit for me, as well for that it seemeth, that more for the money that shall bee giuen with mee, then for any desire to my good, hee is willing to haue mee. Besides, for ought that I can learne, my maister is verie backeward in the worlde, so that what minde soeuer you carrie to my placing here, I doubt it will turne to verie small purpose. Neuertheless, as my dutie is, I doe gladly submit my selfe to your pleasure, and am willing as becommeth me, to do in all things according to your will. And euen so with my heartie commendations to my Vnkle and Aunt, with my brothers and sisters, I leaue further to trouble you: desirous, if it may seeme good vnto you, that I may verie shortlie see you. From L. this thirteenth of Februarie, &c.

A Letter Nunciatorie in another sort of the selfe same matter.

GOod father, hauing the oportunitie of this bearer, I thought good to certifie you of my present beeing, giuing you to vnderstande that I am, I thanke God and you, in good health, and verie well placed heere in London, where I am in hope to continue my heere beeing to some profitable purpose. My maister vseth mee in verie good sort, and I lacke nothing that appertaineth vnto such a one as my selfe. I trust you shall haue ioy of mee, and ere a fewe yeares passed, I doubt not but so to behaue my selfe, that I shall well deserue this good lyking that alreadie I haue of my Maister, and further credite also at his handes, and imployment about his businesse. I hope that you and my mother, and all our friendes in the Countrey are in good health. I pray you that you will write

write vnto my Maister as occasion serueth, and thanke him for his good vsage: and if you can to remember him with some conuenient token from the Countrey. Thus desiring your daylie blessings, and remembring my humble dutie to you and my mother, *I* take leaue, From L. this of, &c.

These presidents as they are here vsed, may be applied to any the like purpose, of what qualitie soeuer the seruant be, or the seruice, whence the same is deliuered, there needes but change of names, and contrarie applications, according to the being of the parties to be vsed, and this onelie forme to be obserued and continued. And so will we now to the other examples.

An Epistle Narratorie containing aduertisements from one friend to another.

MY good N. you shall vnderstande by this bearer what speeches I haue had in your behalfe, with Maister R. F. whome to tell you trueth, I found at the first time verie strange, but after wee had a while debated of the cause, and that I had enformed vnto him all those reasons, which stoode both for your benefite and his owne satisfaction, he was verie well contented. You haue much to thanke this Gentleman, who omitted no part of a friend to deliuer in your absence what he saw meetest to the purpose, and that in sooth with so deliberate and sound resolution, as my selfe for your sake must needes also thinke the better of him. I do refer the circumstance to both your leysures to be debated on. And as touching that you willed me to deale for, with your Vncle, it is, I see, to verie little profite, for that his suspicious humours are such, as will not with anie reason whatsoeuer be diuerted. I coulde tell you a Hystorie of that matter, but I leaue all to our next meeting. My brother S. desired mee heartilie to commend him vnto you, and so did your olde seruant D. You shall by the next Carrier either heare further of me, or elfe verie shortlie thereupon you may expect to see mee. And euen so with my heartiest commendations till then *I* bid you fare well, S. this fifteenth of August, &c,

A Letter of aduertiſement from a ſonne to his father.

MY humble duty remembred good father vnto you, and my mother. It maie pleaſe you to vnderſtande, that vpon the receyte of your Letters ſent mee by P. your man, I haue done your commaundement. And whereas you expected an aunſwere by the carrier, for that P. went forwarde Weſtwardes in his iourney, I could not till this preſent write vnto you to anie effect. I haue receiued of Maiſter N. the twentie poundes which ſhoulde haue beene paied at Eaſter laſt, and for the continuation of my here beeing, I thinke it would turne you to ſome profite, ſo be it I may be furniſhed accordinglie. Weols are as yet at high rate, but I thinke ſhortlie they will fall, wherefore I haue not yet thought meete to laie out anie monie about them. The next weeke you ſhall receiue by C. the Carrier fortie poundes. And if it pleaſe you then to returne by him thoſe parcels of wares that I laſt wrote vnto you of, they will now come in verie good time, reſpecting that the Faire at F. is nigh, and for ought I yet perceyue, they are like to bee well ſolde there. This is all I haue to write vnto you at this preſent, ſauing my heartie deſire of your health, and likewiſe of my mother, with all my brothers and ſiſters. It is here ſayde, G. hath verie lewdlie demeaned himſelfe in his maiſters buſineſſe, whereby maiſter L. is like to bee much indangered. Praying your daylie bleſſings vnto me, I humblie recommend you to the Almightie. From B. this thirtie of May.

ACcordant vnto this laſt Letter maie any ſeruant frame himſelfe to aduertiſe his maſter of his affaires, altering onelie the names of directions, and the matter as occaſion ſerueth. Neuertheleſſe forſomuch as in cauſes of other accidents beyond the ſeas, both maſters haue occaſion to write vnto their ſeruants or factors, and likewiſe the ſeruant or factor to anſwer them againe, whereof perchance ſome examples in this methode might alſo be ſought for. As neere as my little gueſſe in thoſe cauſes will ſerue me, I will ſet you down ſome directions. Noting by the way, that the infinit number of all occurrents are not herein to be ſatisfied, though to as many as bee needfull examples are intended to bee

giuen. Onely the learner muſt conſider, that the true and proper intendment hereof, is but for an orderly conuſtance of euery action to be preſcribed, wherout one direction picked, muſt and may well ſerue for a number in that or the like degree, vpon other occaſions to be ſuted. Neuertheleſſe, that as well in this, as the former booke, we haue omitted no trauell for the eaſe and better inſtruction of the ſtudious to giue vnto them, of euery common or needfull matter, as manie ſeuerall directions, as that the leading along of the ſame herein, may be wel iudged to be moſt plentifull. According whereunto, of theſe two laſt recited partes, wee will now ſort you out ſome particular examples, of the firſt whereof from the maiſter to the ſeruant, you ſhall expect hereafter vnder the title Mandatorie, & of the ſecond this example enſuing may be a preſident.

A Letter from a ſeruant or factor to his maiſter.

SIr, my humble dutie remembred vnto you, and my good Miſtreſſe, you may pleaſe to vnderſtand that I haue laden for your account in the good ſhip called the R. of B. according to your remembrance ſent vnto me for the ſame, by maiſter S. T. ſeuen Buts of Secke, which coſt the firſt pennie ſeuenteene Duckats the Butte: marked with your accuſtomed marke in the margent. Moreouer, fiue Roues of Cochinelie, verie excellent good, and of fine colour: which coſt after Duckats the Kintall. All which I hope by Gods grace ſhall ſafelie come vnto your hands, I ſend you alſo herein incloſed your bill of lading: I wrote formerlie vnto you for certaine commodities out of England by maiſter D. L. who came alongſt in the Fleete of L. and is as I vnderſtand, ſafely arriued from *Lyons* againe; Here is at this preſent ſmall newes worth the writing vnto you, wherefore, praying Almightie God for the health and proſperitie of you and all yours, I humbly take my leaue. From L. this of &c.

Your faithfull and readie ſeruant at command.

Of Epiſtles Remuneratorie. Chap. 9.

IN the writing of this laſt Letter, there was ſhewed mee by the Printer, a booke called the Marchants Auiſo, helping, and in mine opinion

opinion most fully & amplie suffizing to this instruction. And for as much as the conueiance of these letters, bee rather matters priuate to Merchantes aduenturers, then resting in publique for anie other vses, I haue determined herein for that sorte, vnder this Narratorie or Nunciatorie title to laie downe my limits, referring the desirous of further direction, vnto the writer of that Booke, whose labour for that purpose, not without his spectall desert, cannot be by me or anie other to such end better furnished or deliuered, his tearmes being most currant to those kind of dealinges, and his methode also best answering vnto the true passages thereof. For which in supplement of the residue of the required examples yet vnfitted to this my Secretorie, I will proceed vnto the next title of these familiar letters, which appeare to be Remuneratorie. This title serueth to a Remuneration or thankfull acknowledgement of benefits receiued, and to such end is by the examples thereof to be imploied. And in so much as vnto euerie one well conditioned, or of good and liberall education, it is a thing pertinent, not to omit the respect of euerie benefit without some thankefull consideration, it shall behoue that according to the estate or qualitie of the partie, from whome we receiue the same, we do frame our letters of thankes, which to our betters, equalles and inferiours are in sundrie sortes to be deliuered, and according to the dignitie and worthinesse of euerie one, excelling or going before vs, are euer to be measured, and with the more or lesse submissiue and humble acknowledgment is alike to be carried. Neuertheless, that according to the efficacie of speech in each of them deliuered, the greatnesse and weightie respect of euerie good turne, is by the considerate and respectiue regarde thereof, the more amplie to be perceiued.

An example of an Epistle Remuneratorie from an inferiour, to one far his better in reputation and calling.

TO recognize (Sir) in multitude of wordes, howe much charged I stande vnto your bounteous and euer curteous regard towards

mee, were vnto your wisdome I knowe but friuolous, who better respecteth the inwarde seruice intended of anie one, (whereof I humblie beseech you on my parte to stande assured) then an outwarde behauiour, the validitie whereof maie manie waies bee doubted.

Yet neuertheleſſe, in that the thoughts of men are only in word or action to bee deciphered, let it I beseech you stande with your good fauor that I may by these few lines confesse my selfe bound vnto you. And for the residue, when it shall seeme good vnto your Worship to command me, I will not haue life or abilitie that shall not be yours, in al that it may please you to vse me.

A Letter remuneratory from a Gentlewoman of good sort to a nobleman her kinsman.

MY good L. howe much I am bounde vnto your L. for multitude of fauours, and especially that it pleased you to thinke so well of me, as to write your fauourable letters in my behalfe: I can by no other waies expresse, then to continue your L. most humbly affectionate poore kinswoman, & wil for euer acknowledge it as of your great goodnes, beyond any merit of mine owne. And as my bounden duty is, no day shal passe me that I will not pray to God for your L. health and prosperitie, and the redoubling of your daies. Beseeching your L. to excuse this my boldnes, and to pardon me that in person I cannot do my humble duty, but by writing, my Lady making such haste away, as so much time wil not be permitted me, I most humbly therefore take my leaue of your L. From S. this eleuenth of Nouember.

A Letter remuneratory from one friend to another.

GOod M. D. my breach of promise in not hauing visited you with deserued requitall, sithence my departure, maie breede

suspition

suspicion and doubt of ingratefulnesse, but I hope, and by hope presume, that of your owne good disposition towards all your acquaintance, you will yeelde vnto an approoued trial before you condemn. For my part, if I should not owe vnto you all honest minde and fidelitie, I should much contrary your great curtesie, and deseruedlie incur the shame of ingratitude. You knowe that hauing swaied, as I haue done, out of the limits of a comptrolled rule, and displeased so much thereby as my case hath bewraied vnto you, those whome by nature and duty I ought to be awed vnto, it is reason that by a more distinct obseruance I make amendes for the residue. My father it seemeth though not yet by me, hath otherwise vnderstoode how much I stand yoked vnto you, and thinketh himselfe for all his sons vnthriftinesse somwhat therein to be tied vnto you. His meaning is one of these daies to intreat your paines hitherwards. But how euer deserts be noted, or care by nature doth binde, assure your selfe whilest life leadeth along this earthly coarse, I am and will bee alwaies most vnfainedlie yours. To whom, and your good bedfellowe, I most hartily and often commend me. From B. this of, &c.

A Letter remuneratorie from a Better to his inferiour.

T. F. I haue vnderstoode by my seruaunt P. howe much I am beholding vnto you for your paines taken in my behalfe, about such businesse as I sent him, for which I not onlie thanke you for the present, but will remaine your willing friende to requite you in anie thing that I maie. It was tolde mee you had occasion to trauell this way verie shortly, I pray you if you doe, let mee see you. And looke you faile not to vse me as your good friende, if at anie time you fortune to haue neede of me. Wherein doubt you not but you shall finde my readinesse as great as your forwardnesse hath beene already in my businesse. And so doe bid you hartily farewell. From T. this of, &c.

Your louing friend, &c.

Of Epistles Iocatorie. Chap. 10.

THus haue wee deliuered vnto you of euerie of these sutes their seuerall examples, wherein you must note, that if you write to your better a letter Remuneratorie, you maie not promise vnto him your gratefulnes with the verie word of requitall, but rather by the proffer of seruice or other affectionate meaning in you, to the answering of such curtesies as haue beene receiued. And next hereunto will we passe vnto the title *Iocatorie*. The letters of this sute are such as of some pleasant conceipted vain, do proceed from one familiar friend or acquaintance to another, rather of some sporting deuise then of anie important matter. The vse is common among pleasant heades, and rather suted forth according to their present vaines, then vpon anie prescribed order. Such whereof is at the end of our Epistles Commendatorie, & one other vnder the title Consolatorie mentioned in the former of these bookes, and likewise a third vnder the title Deprecatorie, written in this last part of letters, & a like whereunto was once written by my selfe, and three or foure other of a merie acquaintance, to a parson beeing our familiar, and one of good nature and disposition in the country, wherein each one wrote a line of a seueral hand, and as occasion fel out, inserted his sporting deuises, with many odde quips & meriments, wherwith the good Parson thought himselfe greatlie wronged, till he knew from whence it came. But in so much as to an inuention onlie naturallie to be expected, no method can be well prescribed, I leaue the Epistles of this sort to the discretion of the writer, as his fantasie serueth to be pursued. And goe to the next, which are called Gratulatorie. For as the one is a pleasant, merie and sporting vaine, so is this a kind of reioicing, but in a more modest and curteous maner, ouer the good healths, fortune, or other good partes or preferments, of our friendes, kindred, or acquaintance, whose examples to their proper purposes are nowe next to be deliuered.

An Epistle Gratulatorie from one friend to another.

SIr, I was verie sorie to vnderstand by the common report of our neighbours of your great sicknes, as of such a one whom our countrie should misse, and I promise you as much as anie poore welwiller of yours, I grieued thereat, but being certainlie againe assured of your good recouerie, I praise God in my thought for the same, and do reioice it hath pleased his goodnes to bring you to your former strength. Whereof hauing no better nor more apparant token at this present, then my heartie well wishing, I thought it parcell of an honest purpose to signifie the same vnto you by writing, especiallie hauing thereunto so good and fitte oportunitie, as this bearer, whome entirelie *I* knowe to loue and regard you. And euen so with my heartie commendations to your selfe, and my good Cosen your wife, I heartilie bid you farwell, From B. this of, &c.

A Letter Gratulatorie from a wife to her husband.

GOod husbande, *I* am glad that you haue at the last remembred your selfe by this bearer, to write vnto me, who haue thought it verie long to heare from you. I doe greatlie reioice of the good and prosperous successe of your iourney, and chieflie that you haue endured your trauel so well, being in so good plight and strength of bodie, as I vnderstand you are by your Letter. We are much beholding vnto our good friends in the Countrie, that haue giuen you so great and good entertainment. And I heartilie pray you to commend mee vnto them. Your businesse heere at London goeth well, thankes bee to God, and wee haue no want of any thing but your presence, which if you would once hasten hitherward, it were a comfort vnto vs all to see you, hauing beene as me seemeth verie long absent. But maister C. and his friendes where you are, vseth you so kindlie, that I thinke you cannot well tell howe to winde your selfe out from your good companie. Yet good husbande remember that at the last you must come home, and the sooner the better. I referre all to your good discretion, and so commend mee most heartilie vnto you. From L. this of, &c.

A Letter Gratulatorie from one to his kinſman ſeruing in London.

GOod Coſen, I am glad to heare of your good preferment in London, and that, as I heare by your father and mother, you are ſo wel placed there, and with ſo good a Maiſter. It is no little comfort vnto mee to vnderſtande, that you doe ſo reſolutelie, and with ſo good a minde diſpoſe your ſelfe to your buſineſſe, which I gladlie wiſh you would continue. You muſt nowe remember that your friends with great charge, care and induſtrie haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they ſhould haue ioy and comfort of you in your elder yeares. For which, as you haue now bequeathed your ſelfe to this place of ſeruice, ſo muſt you for any feare of hard vſage, bitterneſſe of ſpeech, or other miſlike of tauntes or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the cuſtoms and vſages of London, you doe now at the beginning thinke well of that, which hereafter maie turne to a diſcontentment: but good Coſen, ſo be it you haue no want of things needfull and neceſſarie, frame your ſelfe to forbeare all other croſſe matters whatſoeuer, and giue you wholie on Gods name, to the benefite of your ſeruice. You ſhall want therein no helpe, furtherance, or incouragement on mine and your friends behalfe, who reioycing in that alreadie to ſee you ſo well behaued, doe daylie praie to God to proſper and bleſſe you. And thus with my heartie commendations I bid you fare well. B. this of, &c.

Your Vnkle carefull of your well doing, T. B.

Of Epiſtles Obiurgatorie. Chap. 11.

These three examples may bee ſufficient to ſerue to anie matter of this title: ſeeing in either of them is required but an alteration of the cauſe whereupon wee frame our Letter to reioyce vpon: the forme of conueyance is all one. For which we will hence proceed to the next in courſe being Obiurgatorie, or a rebuking of the ill vſages, demeanors or parts of any one.

It

It fauoreth some what of the Monitorie and Reprehensorie kindes before going, but in a different maner: for that the efficacy of those Epistles do beare force in matters publike or notorious, and these in vsages priuate and of lesse importance. The order thereof by the examples following mate be the better perceiued.

A Letter Obiurgatorie from a maister to his seruant.

AMong some other causes that latelie haue beene aduertized vnto me from my good and louing friends, It is made knowne vnto me, that you in my absence, as well towards your Mistresse, whom in my place I haue appointed ouer you, as among others your fellowe seruants, doe take much vpon you. You runne and goe at your pleasure, wade into vnseemelie courses, and giue your selfe vnto some other matters, neither fitting the trust on you reposed, nor answering vnto my seruice. The newes hereof, you must thinke pleaseth me not verie well, neither can I with patience digest, that a companion of your being, to whom by my sole fauour I haue giuen place of direction in my house, should be so imperious ouer my wife and her due command in mine absence. Your wide wandring & common haunts at your liking, cannot by all coniecture be vnto mine estate profitable. Wherefore in signification that I am nothing well pleased with these so lauish demaenors, if by the next report I hear not that they are better amended, you are shortlie thereupon likelie inough to find how ill contenting they be vnto my humours: with which priuate rebuke, if priuatelie so it may bee considered, being at this present resolued to conclude, I attend the redresse of these euils: and so giue my selfe to my further trauels. From B. this of, &c.

Your maister to requite you as you shall deserue.

Of Epistles Mandatorie. Chap. 12.

THe force of these Epistles, mingled, as I said before, with the other Titles in the last Chapter declared, may for further matter or other occasions therin required, draw ỹ plenty of their examples from those reprehensorie

henſorie and Comminatorie, kindes alreadie ſpecified, this, for any other like direction being thereunto for this place ſufficient. And now the laſt of theſe familiar titles enſueth, which is called Mandatorie. Theſe Letters haue their titles of ſuch directions, matters in charge, or other inſtructions, as by writing from one perſon to another are deliuered, and are the moſt ordinarie in vſage of all other letters that are amongſt vs frequented. The conueyance whereof in theſe following Examples ſhall be tendered.

A Letter mandatorie from a maiſter to his ſeruant or factor, being beyond the ſeas.

MY heartie deſire of your good ſucceſſe and wel-fare intended, which I hope God will bleſſe, I maruell that I haue receyued no Letters from you ſince the fourth of March laſt, I hope you doe neuertheleſſe continue your good care and truſt in mine affaires, whereof I nothing doubt. I wrote by maiſter N. in the good ſhip called the P. of London vnto you, which will ſhortly by Gods grace arriue at B. and is bound for L. vnto my coſen T.R. for all your neceſſities to giue you ayd as well in counſell as money: howbeit I hope you haue no great want of either, conſidering thoſe truſty friends I haue remaining where you are, and your owne allowed diligence which formerlie I haue proued. I do now ſend you by a bill of lading in the good ſhip called the S. of D. thoſe commodities you laſt wrote vnto mee of, viz. one packe of verie fine broad cloathes, & twentie Tuns of Lead: the broad cloathes ſtand me with all charges in ſixteene pounde a cloath. I hope you will haue regarde to the ſelling of theſe commodities to my beſt aduauntage, wherein I pray you do your beſt endeuour as the market ſerueth. And for the money ariſing thereof, I would haue you to employ on theſe commodities there, which are here moſt vendible, whereof I principally wrote vnto you in my laſt letters, which I doubt not by this time you haue receiued. Otherwiſe I would haue you to conſer with my coſen T.R. there abouts. And thus deſiring Almighty God to bleſſe and proſper you, whom I deſire you in all your actions and dealings to remember, I bid you heartily farewell. L. this laſt of Maie.

Your maiſter willing in all things to requite your ſeruices, &c.

Another Letter mandatory from a maiſter to his ſeruaunt.

ALbeit I haue manie occaſions to write vnto you by this bearer, which time will not ſuffer me to doe: Neuertheleſſe ſuch as are moſt needfull *I* will hereby remember you of. At my departure from N. I gaue order for certaine wares to bee ſent vnto you from thence by the carier of C. and thereof did then write vnto you at large in a Letter, and ſent incloſed in that letter a bill of the parcels. Now hauing ſithence conſidered with my ſelfe of the matter, my deſire is that you do not tranſporte them as I was determined, but let them reſt vntill my home comming, for that there is a ſhippe ſhortly going for B. of M. Alderman H. with whome I am determined to ioine in the whole freight, and meane by Gods grace therein to paſſe both thoſe and ſome other commodities. About thurſday next, there is one T. B. appointed by my cooſen L. P. to come vnto you for fiftie pound, if he do come let him haue the money, and take his note for the receipt, and this ſhall be your warrant. I would haue you to looke to the waters ſide if the wind continue Southward, for it now ſerueth wel, and I doubt not but to heare from Lisbon, for gladly would I vnderſtand of our ſhipping, and of ſuch letters as ſhall be ſent I wiſh you to take notice, and if I returne not before, vſe circumſpection I pray you to prouide for their returne accordingly. The haſte of this bearer wil not ſuffer me to write more, only looke to my buſineſſe, haue care of the truſt in you repoſed, and commend me to your miſtriſſe, tel her I will haſten homewards, as faſt as *I* can. And ſo to God I commit you. R. this of, &c.

Your louing maiſter, &c.

A Letter mandatory from a man to his wife.

GOod wife, conſidering my haſty departure from you and my children, my hope is that you wil haue that louing and reſpectiue care towards them and your familie, that appertaineth. I haue left many things raw by reaſon of the ſuddennes of my iourney, which ſtandeth vpon your good regard to be ordered, as namely the

charge of my seruantes, and disposition of some other affaires and businesse. You shall nowe shewe your selfe a carefull and discreete wife, if in mine absence, you will a little take vpon you to be in my place. Regard and consider with your selfe, that seruants are negligent and careleſſe, and if the maister forget his owne profit, they are as readie as others to share with his gaines. Your painfull attendance to ouerlooke them, shal straine their labours to my vsing, your desire to see into them, shall worke their vsage to my well seruing. You must now a little while forget neighbourhood, and walking for company, considering the old prouerbe: That when the Cat is away the mouse wil go play: If maister and dame haue both continued absence, seruants fall a wasting, and do what they list. You know good wife, I haue now taken a great charge of late vpon me, which with some carefull looking to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I do of my profit. For we are yoke fellowes you know, and the charge is equall betwixt vs to be borne and supported. If as louing mates and companions wee drawe forth togethers, we doubtlesse shall by Gods blessed goodnes see the fruits of our labours. Our children shall participate with vs of our trauels, and God shal prosper our endeuours. And howbeit good wife, I haue alwaies found you such, as of whose care to my well doing I neede haue no doubt, yet if by the importance of my charge I bee driuen thus much to write vnto you, thinke that in great trust of your modesty, respect of your loue, & zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in minde what youth by too much sufferance and neglect of libertie may be inclined to. This is al *I* would, and so much I hope as you gladly will yeelde vnto. Commend mee manie times to your selfe and likewise to all our friendes. From R. this third of Maie, &c.

Your assured louing husband, &c.

A Letter Mandatory from one friend to another:

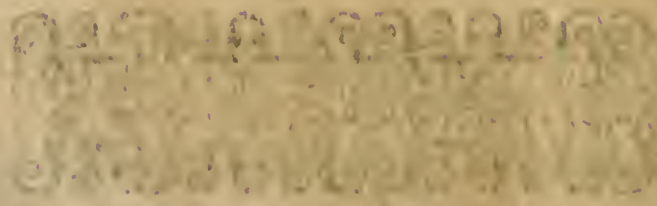
MY harty commendations remembred vnto you, good maister R. These are to certifie you that I haue presumed so much on your

your friendſhip, as to put ouer certaine cauſes of mine in your name, for ſo much as for many reſpects I find my ſelfe too far inſufficient to deale with the parties, I muſt therefore deſire you to receiue ſome inſtructions which *I* haue herwith ſent you by this bearer, and therein to vſe ſuch needfull furtherance as in like caſes of friendſhip you may commaund at my handes. I pray you alſo that you will take ſo much more further paines for me, as at conueuient leiſure to walke towards S. and there to confer with my brother P. and vpon ſight and hearing of ſuch matter as by him ſhall bee ſhewed and ſet forth vnto you, to deale accordingly. Thus with my earneſt deſire to ſee you here at L. where you ſhall moſt hartily finde your ſelfe welcome, I take leaue this of, &c.

Your very louing friend, &c.

THus haue I led along, as you ſée, this promiſed Methode by varietie of directions and examples, fitting to euery purpoſe I hope to the pleaſing and content of all the indifferent readers: and here as a limit ſufficient to that determined labour, doe I late downe my reſt. If anie faultes happen, as no doubt there will (for what from fault maie bee frée) let the learned I beſeech them winke at it, the curteous ouerpaſſe it, and the conſiderate and well practiſed in ſuch like trauels fauour me in it, ſeeing my endeuour therein was done for the beſt. And ſo doe I conclude my Methode.

FINIS.



A DECLARATION

of al ſuch Tropes, Fignres or Schemes, *as for excellencie and ornament in writing*, are ſpeciallie vſed in this Methode.

Collected and explaned togithers, according to their applications, vſages, and properties.

By Angell Day.

Imprinted at London by P.S. for Cuthbert Burbie. 1599.

To the courteous Reader.

AS in the two bookes before going (gentle Reader) my mind and purpose was to set foorth vnto the learner, how much the phrase of our daylie speech by well ordering and deliuerie is graced with Figures and other ornaments of Art, and to such end and purpose, haue *I* in the margent of euerie Epistle, directlie against the places where they are vsed, quoted them to be seen. I haue now for better supplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my selfe, that vnto such as are vnexperienced in their particular applications, they shall be but of verie slender moment in their quotations, without also they may be instructed by example, how, where, and in what tearmes, wordes or cariage, they are vsed, and wherein, and by what conueyance their efficacies are explaned. For which cause, these briefe instructions following, conteining, as in the title before going, a demonstration of their true & seueral qualities, properties and natures, are to such ende deliuered: wherein my purpose is to omit nothing, which in my poore opinion may seeme vnto this deuised Methode anie wayes furthering. And howbeit my selfe in the writing of these collections, doe well consider the want I haue of other perfections, whereby to omifie the matter hereof, with examples correspondent, yet shall it by such meanes appeare vnto all fauourers of science, what will and desire I haue to deserue with the best, confessing (as by due proofe I haue found) no speech to be accounted valuable or of weight, that is not graced with these parts. Thus hauing at large expostulated my true meaning herein, I commit the rest to your curteous censures, and my selfe to your good opinions.

Yours, A. D.

OF FIGVRES, TROPES, and Schemes.

A Figure is a certaine meane whereby from a simple and ordinarie kinde of speaking, we growe into a more cunning and excellent deliuerie.

A Figure is diuided into *Trope* and *Scheme*.

A Trope is as much to say, as a variation of a worde or sentence from the proper & apt signification, vnto another neere vnto the same, sometimes for pleasure, and otherwhile for ornament sake, and there are tropes of words, and tropes of sentences.

A Scheme is a certaine new kinde of forme of writing & speaking, and for the excellencie thereof is called the ornament, light and colours of Rhetoricall speech.

Betweene a Trope and a Scheme the difference is, that the Trope changeth the signification, as in these wordes Generation of Vipers, meaning thereby homicides of their owne issue or anteccssors, as the Viper deuoureth her owne brode. The Scheme hath no change of signification, but retaineth the expresse meaning, as, Can so great anger be in heauenlie mindes? written of *Iuno* in the Aeneidos of *Virgill*, whereas anger is indeede onelie a humaine passion, yet without alteration is there allotted vnto the heauenlie Gods. And of some there is holde in them small difference, in so much as often times they runne into one anothers meaning.

The *Tropes* of wordes, are

Metaphora, which is, when a worde from the proper or right signification is tranasferred to another neere vnto the meaning, as to saie: We see well, when wee meane wee vnderstande well, or to call them eaters or deuourers of men and houses,

who vndo the poore, or ertort from them their goods or liuings: or to saie, a homelie or rude speaker doth braie, which to do belongeth to an Asse, or to attribute vnto thinges the properties they haue not, as if we should say, the ground wanting wet, doth thirst for raine, or fruits in their growth do labour, or corne by the statelie length and weightie eare it carrieth, to bee proude, or by Emphasis, that by desire, men are enflamed, by anger kindled, fallen by errour: And lastlie, in praise of mans offspring, as to saie, the beautie of his stocke, or to call the place of renowne, the well or seate of glorie, also to say, the showers of speech, flouds of eloquence, onelie for ornament in writing, without anie other proper affinitie, attribution or likelihode.

Synecdoche, when by one particular we vnderstand a number, as to saie, the braue English was conquerour, as much to saie, as Englishmen were victours, or when by a part wee vnderstande the whole, as to say, a blade for a sworde, a Hall for a house, or when by one thing we vnderstand another, as to say, the highest fall for the deepest fall, the toppe for the bottome, Neptunes reigne for the Sea: or when we put the matter whereof a thing is made, for the thing it selfe: as to saie, the loftie Pine did scowre the Seas, for the ship made of the Pine tree, or thus: With flashing Iron furious on his foes, hee rushe amaine, &c. for with flashing sworde: Likewise hee put spurres to his horse, for hee ranne his horse. They haue liued, that is, they are dead, they flourish, for they are rich, braue or happie.

Metonymia, or *transnominatio*, the putting of one name for another, as the inuenter, for the thing inuented, so do we call corne by the name of Ceres, we put Bacchus for wine, Venus for lust, Vulcane for fire, Neptune for the sea, Mars for warre: likewise the continent, for that which is contained, as if we should say, acceptable to the heauens, meaning to him that dwelleth in the heauens, a happie soyle, meaning happie people in the soile, hee drunke vp the whole cup before him, for the wine in the cup before him. In like maner when the cause efficient is vnderstood by the effect, as when we say, Pale death, sorrowfull dread, headlong rage, careless wine, vnshamefast night: wherein is shewed, that dread causeth sorowe, death palenes, wine carelesnes, and so of the rest. Further, when by her that holdes the Scepter, wee signifie the Queenes Maiestie,

and

and likewise by mentioning the Sword, Magistracy.

Antonomasia, where to the person of anie one, wee giue an other name, then his owne proper, as in stead of Christ, to saie the Holie one of God, or The worlds Sauiour. Or of the Quænes Maiestie, to saie The Virgin Queene, The Royall Maide, with other like appropriations fitting so great an excellencie.

Onomatopœia, where to a thing not hauing a proper terme, wee faine or deuise a name, as to saie, the murmure of the waters, the roring of the cannon, clashing of armour, & such like: where neither murmur, roring nor clashing is by nature to these belonging.

Catachresis, where wee accommodate a name to a thing that is not proper, as to saie, lend me your hand, or your aid, which tearme of lending is more proper to money, or things that are borrowed, and to say, mens powers are short, or their counsels long, when in neither of both there is anie such measure.

Metalepsis, or Transumptio, when by a certaine number of degrees we go beyond that wee intend in troth, and haue meaning to speake of, as to saie: Accursed soile that bred my cause of woe, when we might as well crie out on the parties selfe that hath don the wo, & not to go so far off as to the soile that bred him, or as Penelope bewaling her husbandes ouerlong absence from her, exclaimed in her Epistle to Vlysses, on Paris that had raped Helena, wishing that he and all his fleet had perished, ere the rape had bin committed, intending that by that rape, the Grecians were drawn to the warres, and so the siege for tenne yeares space continued, and ten yeres after that, her husband forced by many landes and seas to haue wandered. Of the originall cause whereof her iust complaint was deriued.

Tropes of sentences, *are*

Allegoria, a kinde of inuerting or change of sence, as when we shew one thing in words & signifie another in meaning, a Trope most vsuall amongst vs euen in our common speaking, as when we saie, Bow the With while it is greene, meaning to correct children whilest they bee yong: or, There is no fire without smoake: meaning that there is no ill conceipt without occasion:

or, *I* smell a Rat, that is, I know your meaning, for other applications you haue the same diuerslie quoted in our Epistles to bee seene in their margents.

Ænigma, a darke sentence, or as we ordinarilie say, a riddle, rather vsed in high and deepe mysteries, otherwise conueied sometime in pleasant fancies, then accustomed in other writings.

Paræmia, called amongst vs an *Adage* or common saying, as thus: Who so toucheth pitch shall bee defiled therewith: It earlie pricketh that wil be a thorn: many hands make light worke, &c.

Ironia, a scoffe or flout, as when wee saie, Alas good man, or to one that hath set debate or contention, you haue spun a faire thred: or to him that hath made a long speach to no purpose, you haue brought forth a mighty mole-hil, or to a lewd person, you are an honest man.

Sarcasmus, a bitter bob as wee saie, or enuious derision, as of one arraigned for felonie, to twit him, that hee had like to haue knockt his head against the gallowes, or of one suffering for treason to saie, that it made him hop headlesse.

Asteismus, a smooth, as we call it, as when one tels a thing repugnant to the present matter or companie, to saie, I had as lieue he told me it snew, when neither the time of the yeare, or present weather admitteth it snowe. Or when one misseth of a number, to bid him take a sticke and tell it, or telling a lie, to bid him take the haire from his lips.

Antiphrasis, when a word scornefullie deliuered, is vnderstood by his contrarie, as of a dwarfe, to saie in test, what a gyant haue we here, or of him that telleth a matter ordinarie for strange, to saie, what a wonder telleth he, or to say, the man hath a sharpe wit, when we intend he hath a verie blunt capacitie, or of a blacke Moore woman, to saie, Will ye see a faire pigion.

Charientismus, as when we scoffe a man in his threatning mood to say, O good words, I pray you, or kill vs not at the first dash, or, Bite not my nose off I pray you, and such like.

Hyperbole, when for the manifestation of a thing vehement or exceeding, the wordes of our speach doe goe beyonde credite, as to saie, It woulde haue made a stonie hearte to weepe: hee wearied the heauens with his clamour: Shee was fairer then beautie

tie her ſelfe, more cruell then Nero or Phaleris: Worſe then the Deuill: Whiter then ſnowe: ſighing without ceaſing, and infinite ſuch like.

Of Schemes there are two ſorts,
that is,
Grammaticall, and Rhetoricall.
Grammaticall are alſo deuided into two parts,
that is,
Orthographicall, pertaining chieflie to Poeſie:
and
Syntaxicall, which are to be applied to our vſes.

Schemes Syntaxicall, *are,*

Clipſis, that is a defect of ſence in a word or neceſſarie reaſon, aunſwerable to the due conſtruction, as when hauing ſpoken ſufficientlie of a matter, we cloſe vp the ſentence with theſe wordes, But this for that let be, and now to the reſt, where after let be, this worde (ſufficient) ſeemeth to be wanting. Likewiſe, what might be more in the matter? for what might be more don or ſpoken in the matter. Alſo to ſaie, you are not to aunſwere or compare with him, for you are not meete, ſufficient, or able to anſwere or compare with him. Or otherwiſe to ſay, A man of ſo rare vertue, ſo deeplie to be ouerſeene, for, is it true that a man of ſo rare vertue ſhoulde ſo deeply be ouerſeene.

Apoſiopeſis, when by paſſing to another matter, we ſtop our ſpeech on a ſudden, as it were in an interrupted or diſcontented mood, as to ſay, Are theſe the practiſes you take in hand? be theſe your deuiſes? hath your worthy courage endeuored ſo mighty effectes? But I will firſt tame your courſes, and for the reſidue, I wil hold you in ſo bridled a meane, that my ſelfe will warrant you henceforth from any ſuch like further proceedings. Or thus, Vngratefull creature, haſt thou dealt wel with me in thus conſpiring my ill, that haue euer ſought thy good? Wel, I wil ſaie no more, but for thee & thy complices I wil take order well inough to ſtay you. Or otherwiſe by way of a fearful rehearſall thus: What euill was there whereunto we were not ſubiect? But

whie dwell I in circumstances? wee were the men allotted to that purpose.

Zeugma, when one or more clauses are concluded vnder one verbe, as to saie, His loosenesse ouercame all shame: his boldnesse, feare: his madnesse, reason: where all these clauses are concluded vnder this one verbe, Ouercame. Or thus: What auaileth it to shrine so much this vaine beauty, which either by long sicknesse, extremity of old age, infinite sorrowes and cares, or a thousand mishaps besides, is euery day in daunger or subiect to bee vtterlie crased: In which all the clauses before going are concluded in this one verbe is in danger, &c.

Syllepsis, when one verbe supplieth two clauses, one person two roomes, or one word serueth to manie sences, as thus: He runs for pleasure, I for feare: where this verbe run, serueth to both purposes: also thus: But scorning so to be reproued, and with a manly resolution by one stroke giuen, he acquited his shame, his credit, and his person, where this one worde acquite serueth to all clauses aforegoing and following.

Prolepsis, where some thing generallie first spoken, is afterwards drawne into partes, as thus: Let vs take vpon vs one selfe charge, I to direct abroad, you to order at home. Or otherwise: Men diuerslie do erre, some by an ignoraunt simplicitie, others by a most peruerse follie.

Pleonasmus, where with words seeming superfluous, we do increase our reasons, as thus: With these eares *I* heard him speake it: Or with mine eies *I* behelde him sorrowing, where we well knowe that without eares or eies, we cannot wel heare or see, yet carieth this kind of speech, a vehemency in enforcing the matter so plainelie, or throughlie to be hard or seene.

Macrologia, where a clause is finallie added to the matter going before, in seeming more then néeded, as, Men of so high and excelling vertue, let them euer liue, and neuer die, here neuer die, seemeth superfluous, and yet notable wel adorneth the sentence.

Anastrophe, a preposterous inuersion of wordes, besides their common course, as when we say: for faults, no man liueth without, when order requireth we should saie: No man liueth without faults: Long when he had confusedly thus liued, for when he had long time thus confusedlie liued.

Hysteron

Hyſteron proteron, where that which ought to be in the firſt place, is put in the ſecond, as thus: After hee had giuen ſaile to the winde, and taken the Seas, for after he had taken the ſeas, and giuen ſaile to the wind. Alſo, That which of all others is moſt ſacred and permanent, honoured, and euer ſhining vertue, chuſe vnto your ſelues: for chuſe vnto your ſelues honored and euer ſhining vertue, which of all others is moſt ſacred and permanent: or, as commonly we ſay in our Engliſh ſpeech, Pull off my bootes and ſpurs.

Tmeſis of *Diacope*, a diuiſion of a word compound into two parts, as, What might be ſoeuer vnto a man pleaſing, that had he, for whatſoeuer might be, &c. Hither ſhould he haue come to, when he finiſhed his argument: for hither to ſhould he haue come, &c.

Parentheſis, an interclusing of a ſentence in any reaſon common lie ſet betweene two halfe circles, as thus: I am content (not in reſpect you deſerue ſo much at my hands) onelie for pitie ſake to hearken vnto you, the knowledge hereof is ordinarie, and therefore I néede ſpeake the leſſe of it.

Hypallage, when by change of propertie in application a thing is deliuered, as to ſaie, Darkeſome wandring by the ſolitary night, for wandring ſolitarilie by the darkeſome night, or the wicked wound thus giuen, for hauing thus wickedlie wounded him. The vſe hereof in Poeſie is moſt rife.

Hendiadis, when one thing of it ſelfe intire, is diuerſly layde open, as to ſaie, On iron and bit he champt, for on the iron bitte he champt: And part and pray we got, for part of the pray: Alſo by ſurge and ſea we paſt, for by ſurging ſea we paſt. This alſo is rather Poeticall then otherwiſe in vſe.

Aſyndeton, when two or three clauſes or more diſioyned do follow one another, as to ſaie his houſe, his land, his purſe, himſelfe, his life, were all at his commaund. Or thus, he ſcapte, he ran, he ruſht, and fled away. Or otherwiſe, thy fame, thy wealth, thy friends, thy kin, and all haſt thou loſt togithers.

Polyſyndeton, when in like ſort by many conjunctions ſundrie words one following the other are united together, as thus, Both ſworde and fire and dearth, three dreadfull ſcourges of the war were alwayes attendant vpon him. Or thus, with faith and troth and plighted heart, and loue he made him hers, &c.

Hirmos, where a continuance of ſpeech is vſed, vntill the ende

of

of the clause, as God in the bginning made heauen, earth, sea, firmament, sunne, moone, starres, and all things in them contained: where you see all these words, heauen, earth, &c. haue all one continuance vntill the last end of the sentence.

Epitheton, when for ornament sake we adde vnto a worde, or for mislike do attribute somewhat vnto the same, as when for ornament we say, Sweet beautie, precious loue, friendlie fortune: Or contrariwise in mislike, vnbrideled lust, filthie gaine, wicked guile, deceitfull fauour, fond fancie, &c.

Periphrasis, when by circumlocution anie thing is expressed, as when we say, The Prince of Peripateticks, for Aristotle, the subuerter of Carthage and Numantia, for Scipio. A man studious of wisedome, for a Philosopher: A man diuerslie enriched, for one that is wealthie, &c.

Liptote, when by the lesse that is spoken, the more maie bee vnderstood, as thus: What auaileth it that that thou dost not despise me, which is by the contrarie, that thou loues mee, the deliuerie thereof is singular by the negatiue, for that giueth grace to the Figure, as it discontenteth me not to heare of you, but it griueth me to heare ill of you. We are not so ignorant of things, but we can perceiue somewhat. That is in the one, it pleaseth mee well to heare of you, and in the other, we haue skill to discerne of things, and thereby can perceiue somewhat.

Paradiastole, when with a milde interpretation or speech we colour others or our owne faults, as when we call a subtill person, wise: a bold fellow, couragious: a prodigall man liberall: a man furious or rash, valiant: a parasite, a companion: him that is proud, magnanimous, and such like.

Meosis, a maner of disabling, as when we saie, Alas sir, it is not in my power to doe it: or otherwise, little God wot could man doe in such a case.

Schemes Rhetoricall, are

Anaphora, or Repetitio, where by rehearsall of one worde wee make sundrie beginnings, as to saie, Learning bringeth to knowledge, learning maketh wise, learning enableth to vertue, learning is the ornament of the minde, finallie, learning is the onelie substantiall

ſtantiall proppe and guide of mans life, without which nothing in a manner can bee pleaſant, nothing ſauourie, nothing of value, &c. **Or thus,** hauing committed ſo great euils, couldeſt thou yet dare to come in open ſhewe of the worlde, couldeſt thou dare to ſhewe thy ſelfe in the face of men, couldeſt thou dare to bee ſeene of anie one, that haſt thus generallie deſerued to bee hated of all: **Or otherwiſe thus,** When death commeth to chalenge his due, what then ſhall auaile beautie, what youth, what riches, what ſtrength? where then ſhall become thy landes, where thy reuenue, where thy poſſeſſions? who ſhall argue thy cauſe, who ſtande for thee, who plead for thee?

Epanalepſis, **when with one ſelfe woꝛd, we doe both begin and finiſh a ſentence, the vſe hereof is meerelie appꝛopꝛiate to** Poeſie, Much asked he of Priams ſtate, of Hector verie much.

Epizeuxis, **oꝛ a redoubling of a woꝛd, by vehemencie to expꝛeſſe a thing, as thus:** Thou thou art he on whom I liue to be reuenged. He, he it was that wrought all my care. Thus, thus behooueth men of vertue and courage to doe.

Anadiploſis, **when the laſt woꝛd of a comma oꝛ member of a ſentence, is the beginner of another that followeth, as** heauens witnes my fall, my fall more grieuous then may be well ſupported by common ſorrow: **oꝛ thus,** Fie, too much vngratefull, vngratefull to mee of all others, that ſo much at thy hands haue deſerued.

Antiſtrophe, **where manie members are dꝛawne to ende with one and the ſame woꝛde, as,** we haue our felicitie of vertue, our renowne of vertue, our hope and expectation of vertue. **Oꝛ thus:** men from their errours are reclaimed by loue, reclaimed by hope, reclaimed by feare.

Symploche, **where ſundꝛie members haue one ſelfe beginning and ending, as thus,** If wee ſhall debate of the times preſent, what is I pray you the cauſe of all theſe euils? money: what hath beene the decay of our eſtimate? money: what the ruine of our ſoules? money: what the torment of our conſcience? money: what the meane of all ambitious aſpirings, treacheries, and villanies? money: In fine, this curſed and wretched title of gaine is it that bewitcheth all ages and ſeaſons, and that onelie by a ſeruile regarde and account giuen vnto money: **Oꝛ otherwiſe thus in contempt.** What ſillie ſoule waſt thou when I beganne firſt to like thee? nothing. What

when I tooke thee? nothing. What before *I* cherished and regarded thee? nothing. And now that by me thou hast beene made something, thou esteemest me as nothing.

Ploche, **when by an Emphasin, a worde is either in praise or disgrace, reiterated or repeated, as thus:** Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Affricke, with aduersaries abroade, and with priuie enemies at home, yet ceased he not to be Scipio still, **that is**, *sui similis*, like vnto himselfe still.

Polyptoton **or** Traductio, **when one worde is often repeated by varietie of cases, as thus:** Who hath in his life nothing so much pleasing as the verie life it selfe which he enioyth, it is impossible that his life with vertue should anie wayes be adorned: **or by translating of one worde into diuers formes, as thus:** What manhoode call you this, so vnmanlie to deale in those actions, that speciallie appertaineth to a man? **Here is this word** manhood **translated into** vnmanlie **and to** man.

Membrum, **or** Parison, **when one or moe members doe followe in equall sentences, as thus:** See now by one fault how manie mischiefs thou hast heaped to thy selfe, thou hast consumed thy patrimonie, grieued thy parents, estranged thy friends, defamed thy stocke, vndone thy kindred, and heaped mischiefe a thousand folde to thy selfe more then can be auoided: **or thus with copulation:** neither hast thou herein dealt discreetlie for thy selfe, nor respected thy frends, nor regarded thy being, nor studied of the euill, nor cared for the good that might happen, but leauing al at randon, thou hast done what in thee leth to worke all our vndoing.

Omoioteliton, **or** *similiter cadens*, **when words and sentences in one sort do finish togithers, as thus:** Weeping, wailing, and her handes, wringing, she moued all men to pitie her. **Or thus:** Thou liuest maliciouslie, speakest hatefully, and vsest thy selfe cruelly. **Or thus:** Wee find it much better of wise men to be rebuked, then by filthie flatterie to be fondly deceyued.

Prosonomasia, **a pleasant kind of collusion in words, in significations diuers, only by changing, detracting, or adding a letter or sillable in a word, as to say,** No doubt he is a foole wise man, **for a full wise man,** for a Doctor, **a Doter, or otherwise,** thou art no bewraier, but a betraier of mens counsels. Of one religious thou art become prodigious,

Antanaclasis,

Antanaclasis, when we produce a word in a contrary signification to that it commonlie portendeth: as to saie, For my kindnesse you haue vsed me kindly, meaning indeede you haue vsed mee verie badly. And I can bee contented to pray with you though you pray not vppon me. Where this worde kindly is applied to the worser part, which of it selfe carieth as wee see a far other meaning: and likewise pray in one sence being to entreate, is in another sense intended here to spoile. And as another said to a rude fellow, you are too course to keepe course in our companie, here is course for rudenes, and course in another sense for good order.

Erotema or *Interrogatio*, when by interrogation we sift out anie thing somtimes by demand, as to saie, But you sir, now frō whence I pray you, deriue you your fancie? by asseueration, as to saie: Haue you not in this action behaued your selfe excellent well? By commiseration, as to saie: Alas what grounde may holde mee, what lande or shore may possesse mee, circumuented as I am with so many euils? By urging, as thus, What hadst thou to intermeddle in so bad a company? How long shall wee bee thus abused with so fained treachery? Art thou not ashamed seeing thy purposes thus reuealed? Perceiuest thou not thy driftes to bee all discouered? By indignation, as to saie, Shall I yet couer thy villanies being at thy handes thus hatefully misused? or thus, Wicked and peruerse kinde of people, howe long will you thus hatefully deale with your fauorers? By admiration, as to saie, Good Lord, who woulde haue thought so much looseneſſe in so chaste a countenance! But what is it that this blind and sottish loue draweth not a man headlong into? And lastly, by doubting, as thus: What shall *I* say, or what further speeches may I vse to withdraw you from these euils? Or otherwise: Whither shall I turne me to speake vnto you, or what wordes may I vse whereby to withdraw you from these vanities?

Anthypophora or *Subiectio*, when to a question asked by vs, we answere of our selues in our own reasonings, the maner whereof is accomplished three kinde of waies, as first when wee obiect vnto our selues that which to others might be obiected, and answere it againe. Secondlie, when we do (as it were) vrge those we speake vnto to answere vs, and so answering, do confute their sayinges. Thirdlie, when in a deliberatiue sort we propound diuers things, and refute them all one after another. Example of the first maie

bee this. *Is* this a maner of discipline? Doe men in such sort deliuer their instructions? Had they for this cause the authoritie of tutors to them giuen, that in vanities and misliked pleasures, they who are committed vnto their charge, should consume their youth vnder them? Beleeue me I am of a farre other opinion, neither do I thinke, that the reasonable time of young men, being now fittest of all others for anie vertuous impression, shoulde thus cautelously be deluded of that, whereunto both their parents and birth do commend them. **Of the second, this:** Nowe after al these proofes of the happie comming and acknowledgement of our true and onelie Messias: Let me speake vnto you againe, yee Iewes, enemies, and maligners of our sole and onelie God and Sauiour Christ Iesus, with what reasons strengthned doe you persist in your madnes? Stande ye vpon the Oracles of Prophets? Wee haue made plaine vnto you that they are wholie for vs. Looke ye after Moyses? It was only of our Christ, and none other that he that written. Waite ye on Types and Figures? They all in one do agree to bee in him fulfilled. Preferre you vnto vs miracles? Who could desire more then by him was shewed. Bring you against vs a number of consents? Alas you onely bring the smallest number, and lurking as it were in a corner, are the gainsayers of trueth it selfe, sith the whole world round about you doth witnes for vs. Doth the hope of any euent yet a little detaine you? Beholde your temple long since subuerted: your sacrifices quenched, your Citie rased, your people runna gate and dispersed, nor anie hope at all left vnto you to be relieued but by the clemencie of the Christians. **Of the thirde, this.** Tell mee I praie, what or wherein is it, that a worldlie man hath such meane to glorie in? wherein shoulde hee bee proude, or for what cause should he thus puffe vp himselfe in vanitie? Is it for his riches? they neuer make a man either happy or blessed, so farre off are they many times from anie such euent, as often wee do see that they are the verie cause of their owners destructions, they sundrie waies are meanes to inconueniences, and in our owne sight forsake their maisters in their life times, but seldome followe them for ought wee see to their graues. Is it for children? The keeping of them is then of riches far more vncertaine. Is it in respect of a wife, familie and other such like commodities? they are vexations, cares and griefes, nothing in them stable, nor such as may induce a man to any hoped tranquility, &c. **There is also of this sort another example, by an immediate**

immediate answere to euerie question, as thus: Wherfore then is the law? for transgressors, wherefore reward? for wel-doers. Or thus: Where is now their pride? vanished. Where are their boasts? deluded Came they to aide vs? no, rather to suppresse vs. Came they to comfort vs? no, but to kill vs.

Antenagoge, when hauing spoken as it were in the dispraise or mislike of a thing, we goe about to helpe the same againe with a new colour to the matter: As to saie, It is a thing difficult to attain learning, but yet verie commodious. *I*t is tedious to trauell for sundry knowledges, but vnto our liues it is a thing most necessary.

Ecphonesis or *Exclamatio*, which hath signification of griefe or indignation of a thing, as of griefe thus, O cruell and lamentable times wherein wee liue, subiect as wee are to so manifolde miseries: Of indignation thus. O incredible boldnesse, or rather impudencie of a shameless creature: not fit to bee suffered. Neither is this manner speaking, alwaies framed by the Interiection O, but rather otherwise, as thus: Vnhappie man, made vnhappie by so great a misfortune, what vnkinde destiny droue him to so imminent a perill? Howe miserable and vncertaine is the state and condition of man, subiect to so many and so huge calamities? Or otherwise, What kind of people are you to rage in so vile a madnesse? Was euer seene a multitude so fierce, a company so careless, an assemblie so desperate? What inconsiderate dealing do you vse? I shame to see you, & grieue to behold you, &c.

Insultatio, when iniuriously, or by a contumelious reproch we insult vpon a mans doings, as thus: Trudge on with thy mischiefs, proceed in these thy insatiable cruelties, and he that hath power ouer al, wil one day I hope correct thee. Or otherwise, Pursue I pray you your glorious enterprise, you haue, no doubt, very waightily begun, & we cannot but expect thereof a notable issue.

Aporia or Dubitatio, when wee make state or doubt howe to tearme a thing, or which waie to wade in a matter, as thus: What shoulde I say, was it anger or an inueterate malice that led him to this mischiefe? Shall I cal him cunning as cautelous, that procured it, and so well could shift himselfe of it? Or otherwise thus: May hee bee said to be beloued, or rather fortunate or blessed, to haue escaped such daungers? is it to bee tearmed clemencie or rather piety to vse one so miserable with great curtesie. Or thus: I am not well perswaded

what course to take in these causes, shall I begin where others haue left? or of my selfe shall I renewe againe vnto you what you haue so often heard? &c.

Paradoxon, **affined vnto that before, but with a kinde of maruelling or woondering thereunto added, as thus**: Could it possibly bee thought that learning and place of good education might euer haue produced such monstrous effectes? **Or otherwise**: I haue great maruell that men so generous, should so quickly be diuerted from their honest purposes. **Or thus.** I woulde neuer haue beleeued that such graue and considerate counsels shoulde so easily haue beene subuerted.

Epitropis, **when by proposing a cause, wee reason what should bee done therein, as thus**: In times so troublesome and seasons so tempestious, giue now your aduise what is fit to bee done. If the case were your owne, what would you doe, what would you say therein, tell me I pray you, you that conuerse in these and such like actions, I herein appeale vnto your wisdomes, your owne consciences, shewe me but your mindes herein. **And this figure is vsed in reasoning, when as to conclude a matter, and seeming loath to trouble the audytorie anie further in the same, we pretend to reserue a great part thereof, which we would refer to their iudgements.**

Parresia, **or libertie to speake, when by winning of curtesie to our speech we seek to auoid any offence thereof, as thus.** Pardon if I be tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is vrgent. *If* what I write seeme offensiue vnto you, you haue to mislike the ill disposition of such as inforce it, and not with me to be agreeued.

Apostrophe, **or** *Auersio*, **when wee turne our speeches from one person or thing to another, as if one hauing spoken much of the vanitie of the worlde shoulde thereupon turne and saie vnto the worlde**, O world, how sweete and pleasant are the shewes of those things which thou produceſt: but in taste, howe full of too much bitternes? **Or in speaking of the certaintie of death, and the little respect thereof had, to turne a mans speach to death it selfe and saie**, O death, how bitter is thy remembrance to a man hauing peace and plenty in his riches, &c.

Prosopopœia, **when to things without life wee frame an action, speech or person, fitting a man, as if we should saie of** vertue, as of

a liuing person, that her wayes were sweet, and repleniſhed with all maner of delight, that ſhe putteth her ſelfe foorth to the woorthieſt to be receyued, and to the moſt honoured to be embraced. Or faine the ghoſts from out their graues to prescribe good examples, or to rebuke the vices of men. Or our countrey to accuſe vs of our negligent regard vnto it in theſe or ſuch like ſpeeches: Vnkind people and Citizens whom I haue ingendred in my bowels, nouriſhed with my paps, foſtered with my delights, why doe you thus vngratefullie not onelie abſtaine to tender mee, but giue mee an open proy to my foes to ſuppreſſe mee: yea, which is moſt loathſome of all others, become proper murtherers and paracides of your owne parentage and familie, cruell deſtroyers of your owne patrimonie, and wretched renders and tearers of your mothers bowels, without all regard or pitie.

Synonymia, when we bring foorth many woordes together of one ſignification, or ſounding all to one purpoſe, as to ſay, thou haſt ſpoiled thy Countrey, deſtroied thy Citie, and turned the Commonweale topſie-turuie: all which do ſort but to one purpoſe, for the expreſſing the hatefulneſſe of the iniurie: or otherwiſe to ſay, What head hadſt thou to deuiſe ſuch a thing, where was thy wit when thou wentſt about it, what became of thy minde in purpoſing the ſame, whither was thy diſcretion caried in the proſequution? Here is head, wit, minde and diſcretion, all ſorting to one thing. Alſo, what deſireſt thou, what ſoughteſt thou, what couldeſt thou wiſh or expect in the action. Here is deſired, ſought, wiſh and expect, being all to one meaning.

Auxeſis or *Incrementum*, where by degrees we not onlie riſe to the ſumme of euerie thing, but alſo ſometimes go beyond, as to ſay, Hee firſt ſet vpon him with reproachfull wordes, after aſſayled him with his weapons, then wounded him, and laſtlie did moſte miſerablie murther him. Here by degrées is paſſed to the laſt exigent. Now to the ſecond. It is euill to reproch, wicked to ſlaunder, villanous vnwarilie to ſtrike, deteſtable to murther. What ſhall I ſay to betray a man to all theſe. Here is now *vltra ſummum*, beyond all that was ſpoken to the vttermoſt. The excellencie of this Figure is ſo much the more, by howe much euerie degrée is ſtill inforced one aboue another, and goeth beyonde in compariſon, as to ſay: golde, riches, honour, eſtate, treaſure, kingdomes, life, and all

he

he helde of no moment. **Another kinde of recitall pertaineth also to this figure short in repetition, but for vehemencie wonderfull, as to say:** Thou hast conspired the death of thy Prince, and in her the subuersion of a whole kingdome, what should I say thou hast conspired the death of thy Prince. **As who would enforce that no one thing then that could be greater: Finallie, for inforcement of a thing, to say in reprehension of follies.** If thou hadst done or spoken this in a priuate audience, among men of the ruder and meaner sort, among such as are lesse capable of skill then a great many others, thy fault could not haue beene hid: but to doe it before thy betters, in the presence of such as are adiudged both honorable and wise, in the hearing of those of great account of such as haue power to checke, and authoritie to compell thee, it was too too peeuish.

Sinathrismus, **a heaping of words diuerslie signifying togithers, as to say,** Hee was a man wholie malicious, exceedinglie proude, vtterlie arrogant, altogither subtill, by nature cruell, and in speeches contentious. **Or otherwise thus:** What should I tell thee further of his partes, how wise, how sober, how honest, howe courteous, howe friendly, how choicelie he liued.

Brachiologa, **when in single wordes without anie copling togethers, we proceed in a broken kind of deliuerie, and yet hasten forward as in the other: As to saie,** loue, hate, Ielousie, frensie, furie, **drew him from** pitty.

Antitheſis, or Contentio, **when we amplifie by contraries, as to say,** Being in my power to vse as I listed, I cared for thee, and did not destroy thee. Thou wast charie vnto me whē no man regarded thee, and when my selfe also might haue despised thee. **Or otherwise:** If you doe that is good, you haue the rewarde of praise, if you prosecute badnesse, your merite is euill. **Or thus:** To thy enimyes and those that maligne thee, thou art placable: to thy friendes, inexorable. In coole matters thou art hotte: in the hottest causes, colde: Art thou called? Thou art gone. Thy absence required? we cannot be rid of thee.

Epanodis, **carrieng a reference to the matter proceeding, much like to the figure** *Prolepsis*, **but that ỹ figure** *Prolepsis* **hath relation onelie to the matter, this to the matter and tearmes therein vsed, the difference whereof you maie see in some of mine epistles as the same is quoted in the margent where the figure is vsed.**

Comparatio,

Comparatio, which taketh his increase of smaller matters, which if they may seeme great in all opinions, then that which we seeke to amplifie must of necessitie seeme greater, sometimes also by diminution of things great, to make the residue the greater, example of the first may bee that saying of Cicero of Catiline, in these wordes, Did the famous Scipio for a little ill gouernment of the common weale, cause Tiberius Gracchus priuatelie to bee made awaie: and shall wee preferre Catiline that goeth about to fill the whole worlde with his slaughters? Here is Catiline compared to Gracchus, the state of a common wealth to the whole worlde, a small sliding to an insufferable wasting, and a priuate man to the whole Senate. Or otherwise thus: Tell mee I praie thee, if one had giuen thee but a small summe of money to comfort thy neede withall, were it not humanitie to thanke him: If hee had giuen thee possessions to liue vppon, were it not honestie to requite him: If of a slaue hee made thee rich, shouldest thou not bee bounden vnto him? Howe much more then to him that hath not alonelie done all these, but farre more then these vnto thee, oughtest thou in the verie bondes of nature and courtesie to bee both thankefull and louing? Example of the seconde sort for diminution might bee this: What is it that you propose vnto mee these small matters of vnkindnesse, as that the man is ingratefull, that hee hath no good remembraunce of courtesies, that there is in him not so much as an acknowledgement, which is a thing farre from requitall, these I must confesse are iniuries to some, but vnto mee they are trifles, matters of no moment, things not to bee reckoned of: what say you to him that betrayeth his friend, seeketh his death that hath sought his life, worketh by all possible meanes his ouerthrow, his destruction and vndoing? And in this exaggeration of vices, so also might there bee the like of Vertues, as if one should exhort a man to Pietie, after hee had set foorth all the commodities thereof, as the tranquilitie of minde, peace of conscience, libertie of spirit, the communion with Saints, from a bonslaue of the diuell to become the childe of God, the comfort of the holie Ghost, which the Prophet denieth may be by man conceyued: he might lastlie adde, what thinges then these in all the worlde could be greater, what more singular, what more happie, and yet if they be conferred vnto that blessed heritage of immortalitie, if to the life and ioyes to come, if to that heauenlie Ierusalem, which certainlie

remaineth for all such as are endued with such a spirit: they are toies and things of no excellencie or moment.

Metonoia, when by a sudden restraint of speech, wee giue grace or mistake to a person, or thing, as to saie, worthilie atchieued? nay rather honourablie attained, a man notable, we maie rather saie, singular: Ah cruell man, and no man neither, but a beast: Oh rare clemencie, or rather most admirable patience. Hee is no thiefe, but a rauener: no murtherer, but a tyrant.

Aphorismus, a Scheme, like vnto the other, but differing by a maner of reprehension, as to saie, What lawes bee these, if at least wise they may be termed lawes, which beare in them so vile customs, and not rather firebrands of the citie, and the plague of the whole common weale. Or otherwise: your counsellers, if such may be called counsellers, as draw vnto mischiefe, are vtterlie vnmeete to such kinde of assemblies.

Diminutio, when we goe about to extenuate things difficult, to make them lesse in seeming, as to one that would shun learning, for the tediousnesse thereof in studie: We might shew, that besides the great necessitie thereof in the life of man, wee shall in attaining thereof, take no other nor more laboursome course, then others before vs haue done: that the way thereunto is verie plaine and easie, the labour (if anie be) sweet and pleasant. And whereas in all our ordinarie exercises of vanitie, there redoundeth for the most part in the ende but meere trauaile, and vnprofitable charge: in this the commoditie is as great as the delight, the gaine as ordinarie as the practise, wherein the studie is but the least part of a mans life, but the pleasure and commodity infinite. And like as in this, so in all other things, conducing to good and laudable exercises, the labour is still diminished, by proposing the worthines, pleasure, honour, profit, and so of euils commonlie, by mitigation of the fault.

Climax, or Gradatio, when each member in a sentence ariseth from the other afore going, beginning with that which endeth the former, as to say, His industrie bred him vertue: his vertue, praise: his praise, renowne: his renowne, glorie: and his glorie enuie. Or thus: What hope haue we of good, if what men list, they may; and what they may they do, and what they doe they dare, and what they dare they prosecute, and what they prosecute, they are neuer ashamed of.

Antime-

Antimetauole or *Commutatio*, when a sentence by charge is inuerted to the contrarie, as thus, We must eat to liue, and not liue to eat: Not man for the Sabboth, but the Sabboth for man was ordained. They are happy whose wisdome is answerable to their fortune, and whose fortune answereth their wit.

Sinæcioſis, when one contrary is attributed to another, or when two diuerse things are in one put together, as thus. The prodigal and couetous doe offende alike, for neither doe liue as they ought. Pleasure it selfe is sometimes a labour, and labour also is often a pleasure. To a couetous man is wanting as well that he hath, as that hee hath not.

Etiologia, a figure like vnto the other beforegoing, and much resembling to *Oriſmus*, which defineth a matter by sorting the same into a distinguishment: but this nowe telleth the cause or reason of that which is before auerred, and is as a confirmation thereunto giuen for the concluding of the same, you maie see the examples as the figure is quoted in my Epistles.

Paralepſis, or *Occupatio*, when in seeming to ouerpasse, omit, or let slip a thing, we then chiefly speake thereof, as thus: I will not here rehearse vnto you how slippery and transitorie this life is, howe much laden with cares, exposed to daungers, and attended with miseries, for we knowe it and feele it: But I will come to speake of the perdurable ioies of the other, &c. Or thus, for my part I haue no pleasure to laie open other mens errors, it is inough vnto me, that by themselues they are made apparant, and that the whole worlde may see them. I omit to report vnto you these and such like ordinary matters, which in comparison of that I will shew you are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderlie course of life in those daies perpetrated, *I* nowe omit, and onely doe come to the times present. His counselling (I had almost said concealing) of good when time was, if it bee well noted, was it that procured our mischiefes, &c.

Procatalepſis or *Præoccupatio*, when we doe anticipate vnto our selues that we know will be obiected, as thus, what do you obiect vnto me the times passed, those seasons & ours are vtterly vnlike. But peraduenture you will say that these things are for children fit to bee considered, nay rather meetest of old men to be followed. You will

happely say vnto me herein, that I am too light of credit: but I can tel you the proofe is extant, and fit to be beleeued.

Metastasis or *Transitio*, **when in briefe wordes we passe from one thing to another, as thus,** You haue heard by this what you ought to consider, heare now *I* pray you what you are bounde to remember. These things you will say are pleasant, but the rest yet vntold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no waies to be suffered. I haue now told you what was done in priuate, I will next shewe you what was handled in publike: these things he did at home, that which followeth was abroade in the fielde: whilst hee was a young man, hee did this I told you, but the vertues of his age were far more different. You haue vnderstood of maners, I will now speake vnto you of learning: I will not trouble you with many things further, only this one thing will *I* rehearse vnto you. But of these enough, we will now go to the rest. I haue somthing beene caried away with these motions; but we wil now go to the substance. But why stay we so long in trifles? *I* wil go to the head of the matter: what he promised *I* haue deliuered, what he performed you shall vnderstande: I haue thus shewed you how much he was charged vnto me, you shal now heare againe how gently he requited me.

Paramologia, **where we graunt one or moe thinges meete to be marked or alleadged, and forthwith doe infer thereupon sufficient whereby to ouerthrow it, as thus:** I deny not but I haue heretofore vsed you in causes secret, in matters weighty and of counsell, that I haue found you friendly, faithfull and ready: but what is all that to the purpose, when in a thing so important, and matter neerly concerning me, as whereon dependeth the safegard of my whole house and familie, I haue founde you in both negligent and vntrustie. **Or otherwise thus:** Be it, or suppose you haue omitted nothing in your owne person, of a friende to be performed, that you were no partaker with him of those euill counsels: that you abstained to accompany him in the execution of his mischiefes, yet are you not therfore cleared. For it is not sufficient for a man not to doe euill of himselfe, but that by to too much lenity he become not occasion of an others mischiefe.

Dichologia, **when by a colour of mitigation wee defende our cause, as to saie:** I fell, I confesse, but as a young man, I went astray, but

but as one willing to be reclaimed: I forsooke my friend indeede, but constrained by the lawes, I was a companion in their badnesse, but forced by threatning.

Orismus, definitio, or *finitio*, **wherein we briefly laie forth the true properties of euerie thing, by impugning the contrarie, as thus:** Men cannot be said in vertue to exceed, for in vertue there is euer an excellency, but neuer an excesse, sith the excesse is onely appropriate vnto vices. This cannot be said to be care but couetousnesse, for care hath onely respect to necessary vses, but in couetousnes, there is neuer any reasonable suffizance.

Hypotyposis, **when any thing is described in particular, or made knowne to the vie we, as thus:** Shall *I* tell you what maner a one you haue preferred vnto mee, for his stature, a Dwarfe: for his person, a trunke: for his qualities a dog: for his countenance, a foxe: in behauiour a swine: in condition, an Ape: in sense, an Asse, and in vsage, a beast.

Merismus or *Distributio*, **when that as maie bee generallie spoken we distribute for amplification into parts: as if in generallie we said:** He hath consumed all his substance in riot: **By distribution wee might amplifie thus:** Whatsoeuer patrimony hee had from his father, what priuate inrichment by his deceased mother, what large assistance by friends, whereat the worlde neuer barked, what dowry soeuer by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton liuing: mony, plate, lands, wealth, possessions and all, are gone to the deuil, his cattel consumed, his houshold stuffe solde, his apparell spent, and the poore miser at this instant hath not left him a farthing.

Dialisis, **a separation of one thing from another, both being absolued by a seuerall reason, in the nature of a** Dilemma, **as thus:** When I haue preached vnto you all I may, if you bee well giuen it auaileth, if graceles, forth you wil not be moued. **Or thus.** What should I further set forth vnto you my good will, if you remember it, I haue said inough, if not, my words wil not prouoke you.

Dialogismus or *Sermocinatio*, **an imaginatiue speach, agreeing to the quality of the person it is framed of. Whether he be valiant cruell, young, old, or of what other condition, as if we should saie of the times present.** Were the ancient Apostles and olde Fathers of religion nowe liuing, which with great innocencie of life, and true

pietie, shined in their seasons, and should but beholde the most corrupt and abhominable estate of our times, subiect as they bee to all kinde of euils, would they not thinke, you straight proclaime against vs the vniust name of Christians, and challenge vs for the great want we haue of the true profession thereof? Would they not rather cry out of vs that deluding our selues onely with a vaine title or name of Christians, we do not so much as seeke in the meane time to followe any part thereof?

Epiphonema, **or conclusion to a matter before shewed, as thus:** Of so woonderfull force was his wisdome, which was able to compasse that in short time, which a number haue diuersly sought for, and could neuer hetherto obtaine. **Or thus:** Such is the force of Nature which seldome wee doe see is euer chaunged by anie colours. Much haue they forsaken that haue cast all from themselues. **It is commonlie the conclusion or making vp of a discourse or sentence by some pithie manner of speaking. As if a man shoulde inueigh against drunkennesse, hee might thus conclude,** Hee nowe that thinketh it parcell of humanity, by thrusting on of many cuppes to driue his friend into drunkennesse, let him also thinke it kindnes, by a venemous confection giuen, to driue him into madnesse.

Expeditio, **or** *enumeratio*, **when many reasons of auerment being numbred togethers, we make a confutation of them, each one in particular, as thus:** The goods in question beeing alleadged to bee mine, it is requisite you prooue, either that you had them by chance, that you haue long held or enioied them, that you bought them with your money, or otherwise that by some gift you came to them, or lastly, in succession that you haue obtained them. That you had them by chance it cannot be, for they were not lost from my keeping. Long haue you not held them, for they were alwaies till this in mine owne possession. It is plaine you neuer bought them, for you paide mee no mony for them. By gift you could not haue them, for the right was in me to giue them. The succession must be void, for my selfe am yet liuing. It remaineth then if you keep them, that liuing you doe cast me out of mine own possession. **This chiefly appertaineth to the Iudiciall Epistles in the state** Coniecturall.

Cõmoratio, **when matters diuersly enlarged, are yet stayd vpon, and lastlie brought into one short conclusion, wherby the reasons**

are

are made more weighty, and of the greater efficacie, as thus. What will you make of this man, whom ye seeke in this maner to set free, you see he is a man prodigall of his owne fame, & a lier in waite for others credits, one full of guile, intemperate, railing, proude and ambitious, to his parents most wicked, ingratefull to his friends, hated of his owne kinsemen, stubborne to his superiours, insolent with his equals, to his inferiours cruell, and finallie to all persons whatsoeuer a creature most intolerable.

Sententia, A recitall of some graue matter by waie of a notable saying or sentence, either by common custome admitted, or by some author deliuered, examples whereof are plentifullie to bee seene in my Epistles.

Exuscitatio, A prouocation or stirring vp of others to the praise or mislike of a thing, as thus: What one is hee of so slender or contemptible a spirit amongst vs, or who of all our Nation woulde bee counted so enuious, as vpon so great and large a desert had by a man so woorthie, woulde not willinglie render vnto him all honour and due commendation? Likewise of the contrarie for dispraise. Doth it not abhorre you to heare and vnderstand of a rabble of so great and vnaccustomed lewdnesse, a man euerie way so vile, to goe thus freelie vnpunished? Surelie I doe thinke no honest minde but would be of this opinion, that of all creatures liuing hee were most worthie to be extirped.

Omiosis, The figure of resemblance or similitude, whereby wee resemble one thing to another, as thus: Like as they greatlie do offend, who going to a publike well, whence all a whole citie hath their water, do infect the same with a most deadly poison: Euen so do they most wickedly merit of the common weale, who deprauing the mind of a Prince, doe lade and frequent the same with most mischieuous counsels. Or thus: Is it seene that men at the blast or byting of a Viper, do shrinke, and forthwith do run for a medicine? How much more ought they thē, for the auoiding of a most horrible shame, ỹ infamous sting wherof is far worse then all other poisons, to run to a remedie?

Icon, An image or artificiall description of that we meane to deliuer, as if in setting forth our most gratious Soueraigne, we shoulde saie, That Goddesse like adorned with high aspectes, or statelie grace and maiestie diuine. In Chariot deckt with Princelie ornaments shee issued foorth, &c. Or thus, laying out the

dreadfulnes of warre, Fierce and vntamed warre with eyes sparkling as the flaming fire, whose face caried in it selfe a terrour to the lookers on, and his countenance was as it were a present death. His gesture was as the furious assault of a Lion, and his mouth as a deuouring pitte to swallow the bloud of multitudes. Armed hee was with fire, with famine, and with sword, crying reuengement on the world, and persecuting all nations with a ceaslesse dread.

Paradigma, a maner of exhorting or withdrawing by example, as to saie, the Elephants engender not, but in places most remote, and any that by chance do see them in that time they kill. How much more then behooueth that betweene those of reason, a shamefastnes be included in executing that action. Or thus. The nature of the Dolphin is not to suffer the yong ones of her kinde to straggle vndefenced, such care haue they of their frie: How much more beseeming is it, that our procreation which are men, should not be suffred to runne at random without either guide or controlment.

Pareonasis, or *Digressio*, a speech beside the matter in present spoken on, as to saie, But heere let mee remember vnto you something of the deserts and eternized memorie of your worthie and most vertuous Parents. Or thus: giue me leaue a little to digresse from this purpose, to the ende that by laying out of something yet vnspoken of, I may the better wade into the rest.

FINIS.

Of the partes, place and Office *of a Secretorie.*

COnsidering howe many woorthie and excellent men, not onely in our present age, but in manie yeares before vs haue liued, none of all which (though questionlesse furnished with verie great abilitie) haue to my certaine knowledge, euer written ought in our English tongue, touching this title: It maie seeme questionable, how I the most vnfurnished of manie others, and subiect thereby to the insight and correction of all others, durst take vppon mee to discourse thereupon, weighing with my selfe the subiect I take in hand, to be of speciall qualitie, and to none so much fitting as to those that bee greatest learned, best aduised, discreetest gouerned, and woorthiest ruled, to treate vpon. For doe my selfe by such presumption of mine, deem the same to be of lesse moment then it is. Howbeit, as one tied by a former promise, in that my first edition of this present Methode of Epistles, haue nowe taken vpon me (as you see) to write thereupon.

Truth is, that as I am none of those that maie vaunt my selfe of any furniture sufficient to so speciall an end & purpose, yet haue I not bin in some time of the yeares I haue spent, altogither excluded from any sauour or talk therof at all. Neither haue I wholly spent the seasons I haue caried, so vainely, but that at one time or other I haue (not without some considerate aduerting) eyed the demeanours, issues, and dispositions of sundrie humors, by insight whereinto, and some proofe made of that which my selfe haue practised in place of seruice, I am bold in this onelie discourse, to aduenture the performance of that I haue promised.

In the discouerie whereof, my minde is not, nor shall be to prescribe vnto any one, but to deliuer what in mine owne opinion, I haue coniectured to be meetest in such a person. Wel regarding the number of those who enabled by farre better skill, or guided by experience, and their owne proper vertue, can both search and wade further therein, then my poore abilitie may anie waies looke into.

For which my purpose is, and shall be in this present discourse, only to set forth vnto such, whose vnripened yéers, or want of decernment, haue not yet made them apt vnto so speciall a being, and qualitie: what in my plaine conceit, vnto the place and office of such a one, méete and fit to be a secretorie, maie be thought most consonant and worthie.

To the accomplishment whereof, as the best and méetest induction to such a matter, it shall not bee to slender purpose, to speake first of the name thereof, and to sift out by what meane the partie seruing in such a place, had the originall title to be called a Secretorie. You shall then vnderstande, that as me séemeth, by speciall reason and iudgement, this name Secretorie, importing therein as it doth action of great consequence, doth beare in it matter of more circumstance, then by euerie one is considered, and by howe much the more honourable the place of attendance is, where such a one doth serue, by so much the more beseemeth the partie called vnto such seruice, be a man choice and of worthie estimate, habilitie and iudgement. So then am I not of opinion of the multitude, who holde that the praiseable endeuour or abilitie of well writing or ordering the pen, is the matter that maketh the Secretorie, (albeit the vse hereof is not the least part of manie other things incident to the same office) but that carying with it selfe a purpose of much weightier effect, the person thereunto named was as a derivative from that which containeth the chiefest title of credite, and place of greatest assurance that may be reposed, in respect of the affinitie they both haue of trust and fidelitie, each with the other, by great concepte and discretion, learned to bee a Secretorie.

And albeit there happily maie be opinions some waies contraryng vnto this my present deliuerie, touching the originall of this title: yet standing directly assured that they all being laid together, must of necessitie conclude on the verie Secrecie, trust and regarde, specially imposed on him who beareth the same title: I will boldlie for this cause define, that in respect of such Secrecie, trust and assurance required at the handes of him who serueth in such place, the name was first giuen to be called a Secretorie, and that by the etymologie of the verie word it selfe, sounding in true conieture, *quasi custos*, or *conseruator secreti sibi commissi*, a keeper or

conseruer

conſeruer of the ſecret vnto him committed.

By this reaſon, we do call the moſt ſecrete place in the houſe, appropriate vnto our owne priuate ſtudies, and wherein wee repoſe and deliberate by deepe conſideration of all our waighties affaires, a Cloſet, in true intendment and meaning, a place where our dealings of importance are ſhut vp, a rome proper and peculiar to our ſelues. And whereas into each other place of the houſe, it is ordinarie for euery neere attendant about vs to haue acceſſe: in this place we doe ſolitarie and alone ſhut vp our ſelues, of this we keepe the key our ſelues, and the vſe thereof alone doe onelie appropriate vnto our ſelues.

And if we ſhould run but into the nature of things ſecret, and conſider by the name, what to ſuch a matter is required, we ſhall find that of it owne ſelfe it chalengeth ſo much, wherby with three things moſt ſpeciallie it is ſaide to be fortified, viz. with couertnes, that it be cloſelie kept from the eyes, eares or vnderſtanding of others: Safetie, that ſecurelie it be retained, and laid vp, both with choice reſpect and tendering: Aſſurance, that by no miſtake, negligence, or defect of the partie hauing charge of ſuch a ſecrete, it may turne to a preiudice.

Thus then by the concurrence of theſe, it appeareth that vnto euerie ſecrete there is required a Cloſet, and the proper vſe of that Cloſet, is onelie for the couertneſſe, ſaftie and aſſurance of the ſecrete: all which conſidered, let vs nowe ſee, if you will, what analogie or proportion they haue with our Secretorie.

It hath beene alreadie before alledged, that by the verie etimologie of the worde it ſelfe, both Name and Office in one, doe conclude vppon ſecrecie: If ſo, then in reſpect of the couertnes, ſafetie and aſſurance in him repoſed, and not otherwiſe, the partie ſeruing in ſuch place may be called a Secretorie. The Cloſet in euerie houſe, as it is a repoſement of ſecrets, ſo is it onelie (as I ſaide before) at the owners, and no others commaundement: The Secretorie, as hee is a keeper and conſeruer of ſecrets, ſo is hee by his Lorde or Maiſter, and by none other to bee directed. To a Cloſet, there belongeth properlie, a doore, a locke, and a key: to a Secretorie, there appertaineth incidentlie, Honeſtie, Care, and Fidelitie.

And forasmuch as by the concurrence of these twaine, both Name and Office doe seeme in vsage and account to be of so great waightinesse, and that our Secretorie, as wel in title, as place standeth by such declaration, ioyntlie tied vnto so district an obseruance: let vs now a little further enter into the function and place he beareth in such kinde of seruice, and consider that being in one condition a seruant, he is at the pleasure and appointment of another to be commaunded: and being in a second respect as a Friend, he is chartlie to haue in estimate, the state, honor, reputation and being of him whom he serueth.

Touching the first of these, in that he is (I meane) a Seruant, it is to be intended, that thereunto belongeth a Superiour, by whose absolute direction, his actions of seruice, are to bee ordered and commaunded. And notwithstanding the reputation, credite, and estate of beeing, to him giuen and allowed by his Lorde or Maister, hee is yet to consider, that the weight and summe thereof acrueth from his onelie fauor, countenance, and good opinion, and that by howe much the more, hee liberallie and of an honourable minde affoordeth vnto him the respectes thereof: by so much the more seriouslie ought hee by all possible endeuours of seruice and industrie, as farre forth as in him is, to studie to conserue and vpholde the same.

And herein seemeth it not fruitlesse to oppose vnto such a ones remembrance, some part of the considerations pertinent and annexed to the state of a seruant, and what dependancie in common reckoning resteth betweene him, who beareth in his sway the authoritie and rule of a Maister, and the other, who in account that he is to be commanded, carieth a maner of subiection to that partie, who for the time of such seruice, is at his hands to bee reuerenced and obeyed.

In regard of which, wee are to see, that by the title and prerogatiue which euerie maister hath generallie ouer his seruant, there is a certaine linke of dutie, wherewith each one that serueth is strained to his obeysance. There is also by that very name of seruant a kind of fidelitie and trust required, more speciall then that betweene the sonne and the father, and that of so great efficacy, as whereon (peraduenture) may rest not alonely the disposition of the goods, estate, & principall affairs, but also oftentimes ye life, hazard

or

or vndoing of the person of his said maister.

A Son cannot be saide to owe fidelitie to his parents, for which cause there is also no breach of trust on him to be imposed. If he deale contrarie to the condition of a son, the bond by which he is strained proceedeth of nature, and so are his actions accordinglie held for vnkind, or vnnaturall. But the seruant not linked by nature, is tied in trust, and by contraryng of such trust, or not performing thereof, is held treacherous or vnfaithfull. Besides, so great a predomination hath this name of fidelitie in the harts of a number, that many haue refused to commit themselues in times of hazard to their Children, but rather haue relied themselues wholie on the assurance of their seruants.

And howbeit, most certaine it is, that Nature woonderfullie swaieth manie times in her proper features, yet in this case hath she commonly lesse efficacie then in any others. For as a currant of water loseth his power in being turned backwarde, from his straightened course, but hath forcible passage in the waie that it holdeth: so is Nature in this action of parentes and children, which running forwards from issue to issue, hath mighty operation, but when it should be returned backwarde, hath seldome anie power at all.

Contrariwise, whether it be the honestie of the name that leadeth it, or the common reputation that each faithfull vsage carieth in the eares of good men, or a feruencie of affection, linked properlie to the place where anie trust is reposed, I will not now dispute vpon, but questionlesse, of so charie regarde hath fidelitie alwaies beene accounted, as immediatlie vpon the name of a seruant taken, it seemeth not alone to be vnto the selfe title appropriate, but it is in a manner by the proper allowance thereunto giuen, seuerelie eracted.

Now, albeit this kind of eraction and charge, seemeth in the deliuerie thereof to bee indeed verie great, yet when hee that serueth hath performed all that in such case is to be required: he cannot for this or that alledge, that hee hath effected anie more then whereunto by the verie loyalty of a seruant he was enioyned, nor can hee rightlie or properlie affirme, that by an extraordinarie respect more then he ought, he hath accomplished the same. For that in things whereunto a man is bounde, there can be no gra-

tuitie opposed: but where a man aboue that hee is charged hath further endeuoured, or more worthilie attained, therein of troth, and not otherwise, shineth the greatest praise and glorie vnto him that maie be.

For this cause then doe I saie of our Secretorie, that as hee is in one degree in place of a seruant, so is he in another degree in place of a friend. A seruant meanlie trained in some Mechanicall Science, sheweth fidelitie to his Maister, in an vpright dealing and disposition of his wares or goodes. Another in like sort hauing the receyte of his Maisters reuenewes, becommeth a faithfull dispenser in his accountes and reckonings. Some on the other side haue asmuch or the like fidelitie in keeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelitie died willinglie for their fauours.

Of all these sortes of Fidelitie, the last as I am sure it hath lesse seeming of credence or suppostion of troth in commen beléeuing then anie of the others, so is it (you will grant mee,) the most assured and most mouing pittie, praise and commendation, in all reckoning aboue anie of the others. And that such are and haue beene, I could recite vnto you sundrie remembrances, and one but of late yeares, that in verie sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When sir *I*ohn of Desmond in Ireland, some number of years passed, of a rebellious and cruell minde to the state there being, and principallie to her Maiestie, had solemnly conspired, and most tyrannously sworne the death and destruction of all English men in his Countrey, there happened one Henrie Dauill an English Gentleman to lie, at that verie bloudie pretended season, in the house of the saide Knight, and for two causes of him was thought entirelie to bee fauoured, the one in respect that hee was his Christian Gossip, as they there terme it (a linke strong inough to haue purchased fauour in that Countrey, had it not borne with a most bloudie tyrant) the other, in that hee was a Gentleman both courteous, bountifull and valiant.

This Maister Dauill had at that time onelie an Irish boy attendant vpon him, the time conspired for this murder was at mid night,

night, when all men carelesse were sleeping. About the watch whereof, sir *Iohn* and his companie entring the Chamber of maister Dauill, wakened him from sléepe, opened the conspiracie, and willed him to prepare him to his lot, assuring him that were it not he had without exception bowed in his heart, and sworn the death of all English men, he could desirously, as well for that he was his Christian Gossip, as for other loue he ought him, haue suffered his life, but all being appointed to die, he must go with the rest.

The boy hauing receiued into his eares the sound of his masters death, and therewith sundrie menacing strokes seeing ready to bee proffered, stirred (no question) by a most zealous Fidelitie, clasped on his masters breast, and with such slender resistance as hee could, did beare off the blowes, receyued vppon his owne bodie diuers and sundrie wounds, and doe what they could, no one could pull or remoone him from thence, till fretting rage kindeled in these merciless creatures, made them kill the Boy vppon his maister, and his Maister vnder the Boy, both at one instant togithers.

The memorie of this acte, as it is most pitifull in rehearsall, so will it of a number bee thought verie strange. If anie Fidelitie, haue by feruencie beene accounted off, this you will iudge of anie others ought chiefly to be embraced. But yet not this, nor anie of the residue of those partes of Fidelitie by mee already deliuered are such, as in this place I hold meete to be pursued. For howbeit the seruice of our Secretorie is properly by it selfe with all assurance to be caried, yet doe wee not place him in so meane a degree as that by corruption of coine, he might be held for distrusted nor on the other side would we haue him of iudgement sodainly furnished, but that touching the difference of counsels, or tender of his life, he should make a decernment.

In this Boy voluntarily as hee did, in the verie weakenesse of his yeares, to seeke by death his Maisters safegarde, was no doubt, a thing worthie to bee admired. But in manifestation of so great loue, and testimonie of so loyall affection, had hee beene by yeares more enabled, it would haue beene thought verie fondly of to haue done it, without thereby his Masters death might haue beene reuenged, or his life preserued: Els to what end is Fidelitie applied, or what vse at all in reckoning, remaineth there

there of it?

By discretion to discerne, by vertue to iudge, and by wisdome to resolue, how and which way the efficacie and assurance of all trust and fidelitie ought to be carried, is a thing meetest in all reputation principallie to be obserued. How can there otherwise appeare anie worthinesse, if affections sort to bee equall, or what distinguishment may there be of spirits when mens iudgementes are common.

George Castriot, surnamed Scanderbeg, the terrour while hee liued, and onlie man able to confound the Turkish forces, during his infancie, hauing bin trained vp with Amurath father to Mahomet the second Emperour of the Turkes (for that in the conquest of Epirus by the same Amurath, the father of Scanderbeg being slaine, and his Signory subdued vnto the Turke, hee was then with others led awaie into Turky a captiue.) When hee arriued to manlie yeares, and serued with great fortune and valour the saide Amurath in his warres: it happened that being in one great battell as generall of the Turkish Armie against the Christians, and fighting against Hungarie, a remorse of conscience tooke him, in that hee being the sonne of a Christian Prince, professed in Christianitie, and vowed to God, should so wickedlie become the confusion of his brethren, and warre against Christ and his kingdome.

And albeit he was neuer vnfortunate in anie fight, and at that time likeliest of al other to attaine the victory, yet regarding the state and maner of the conquest, he faintinglie withdrew, & with great discouragement vnto his people, gaue power vnto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, tooke themselues together in flight.

In this company, was a noble Gentleman, wise in behauiour, faithfull in counsell, and secret in trust, at that time Secretorie and of counsell to the great Turke. The place of their residence seruing well to the purpose, him Scanderbeg (being of the others assured) tooke onlie in hand to acquaint with his enterprize. And forasmuch as his credence with the saide Amurath was such, as in the repose of his troth, rested both Signet, and warrant sufficient, to put forwarde whatsoeuer direction or commaund in anie

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the Turkish signories, vpon paine of death to be obeyed. Scanderbeg declaring his wearisomnesse of captiuitie and seruage, desire to visite his kingdome, and liking after that to liue at liberty a christian, and therewithall howe often the Turke had promised to restore him, and yet still brake with him, entoyned the Secretorie to write letters of command in the Turkes name, to the Deputie or rulers of his fathers kingdome, that as their lawfull Prince and gouernour they shoulde then at that instant without more delaie receiue him, and thencefoorth renounce and put from them their wonted charge and authoritie.

And albeit the power of Scanderbeg was in that place great, and the Secretorie nothing misdoubted at all his resolution, and therefore feared too much to contradict him in the same, knowing also that if he assented to that demaund, hauing yet libertie to depart, he might timely inough aduertize the Turk to the preuention: yet vsed he neuertheless so manie effectuall speeches as for the present he could, to dissuade him: which not preuailing, hee assented at last for feare, and wrote as he required him.

The Letters orderlie signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisedome, fidelitie and counsell of the Secretorie, thought it nowe a matter of no small worth, if by any facility he could win him also vnto his companie, to passe in the same iourny, or otherwise if he refused, then deemed he fit that he should not returne aliue, to carrie newes to the Turk of his determined iourney. And therefore first with as manie kinde entreaties and offers of all honour, fauour, estimate, and aduancement that could be, he assailed him, he proposed also the expectation of his own fortune, valour, power and strength of the euerliuing God whom he serued, that was able to defende them, and all possible meanes that otherwise could bee deuised to moue him. But none of these in fine preuailing, he lastlie set before his eies, that vpon such refusall, hee for his owne best assurance must be enforced to kill him.

Which maner of speech, albeit moued in the Secretorie diuers alterations, yet chose he as the most honestest part, no wayes to defraude the trust in him reposed, especiallie by assistance in his owne person thereunto giuen. And seeing he could by no meanes escape with life, aduised suddenlie rather to die in the handes of

Scanderbeg for that he had alreadie done, then in so manifest an action of disloyaltie, to be found a principall actor of treason against his Lord and maister.

Great is the linke of Vertue whereby the mindes of men singular are manie waies bound, neither falleth it out in those of weake spirite and capacitie to become partakers of the praise due vnto so high and honored excellencie. To men baselie conceyted, there is neither respect of troth, loue, honor, duty, or other matter whatsoeuer, whereby to drawe them from a sensuall appetite or carnall desire of their owne liuing, safetie and commoditie: But to those who are the sworne schollers of vertue, to whom true glory is of price, who solie haue in estimate to make choyce of things worthie: In these it forteth to be a shame, what others reckon for laud: to them a preiudice, what many hold for gaine, they contemning by a sole vertue and discrete choice of the minde, what is besides or lesse then that which accorded to the true honor and reputation of well deseruing, cannot content themselues to liue where their credite dieth, despise wealth, where honour is to be pursued, neglect reputation, where loyaltie is not entertained, and expect no fidelitie, where consequently the effects of an honest and woorthie mind, are not principallie to be caried.

As then, by what vse soeuer applied, I do in al things commend Fidelitie and Trust to be performed where by distrustfulnesse it is challenged: so nowe doe I in the carriage of this our Secretorie, sort him forth properlie from the residue by a difference, for where in persons of lesse conceite, and lower respect, some vsages are commendable, in him they are to bee presumed, as no waies to bee doubted of: neither is it to be expected, that the mould of such a one should be so subiect to imperfections, as that in common & mean actions he should thinke to be praised: seeing that where any breach of those parts in men lower conceyted might be found, it woulde in them be holde as in comparison a thing no more then might be doubted, but in him would it turne to a most vituperable basenes with such intendments to be spotted.

And as I thus sequester him from the ordinarie vsage of what held to be liked, so doe I againe drawe in him a speciall choice, of things high, and worthie beseeming, aboue others (lesse considerate) in all things to bee carried, and wherein the summe of his fi-

delitie

delitie shall onelie be required. For seeing that by reason of the place wherein hee standeth of imployment, by reason of his supposed education, birth, qualitie, or other decernment, by reason of the waight, more then of common truth, in him diuerslie imposed, he seemeth to be a man euerie way proportionate to a farre other end & purpose, then of euerie ordinarie attendant is commonlie required, it must néds thē be of such a one coniectured, that by far greater skill & measure he be in euery of his actions demeaned, ỹ with much greater modestie, care, respect, consideration and integritie, he doe by such meanes temper all his outward and inward behauiours, and iudgements, as beeing himselfe in reputation a Gentleman, and conuersing among such as haue discretion to deeme of a Gentleman, hee may least of all be touched with anie thing, that lesseneth or ill beseemeth anie part of that, which principallie may appertaine to a Gentleman.

And whereas in any other attendant it is a matter praise worthie, to be beautified or aduanced by some one or other speciall vertue or qualitie, in him it is of necessitie, who by how much the more néere he is in frequentation of any honorable place or calling, by so much the more néedefull is it, that he be accordinglie furnished therewith in seemelie and laudable sort, to enter and approch the same. And as in the seruice of euery one what soeuer, it is specially required, to be endued with all parts of dutifull attendance & loyaltie: so is it for him to excell, and bee different, because in his imployment, truth and otherwise, there is eracted at his hands a far greater scope and efficacie, then wherewith anie other seemeth to be charged by anie proportion or qualitie.

By this measure nowe of Fidelitie, truth or loyall credit of a seruant, in which place our Secretorie, as yon see standeth bounden by the first degrée of his seruice, it male secondlie be coniectured, in what respectiue estate, he ought for the residue of that which to his attendance appertaineth, bee accounted a Friend. The limits of Friendship (as it might bee obiected) are streight, and there can bee no Friend where an inequalitie remaineth. Twixt the partie commaunded and him that commaundeth, there is no societie, and therefore no Friendship where resteth a Superioritie. But I say and affirme, that if it bee true, that the summe of all Friendship taketh his originall of loue, and that the true de-

monstration of loue groweth by a simpathie of affections, of which affections Vertue is said to be the whole & simple ground, then may this simpathie of affectiõs so groũded on vertue as afore said, be turned into loue, notwithstanding ỹ inequality of estate or condition whereby a man vertuously disposed, being seruant to such a one who is honourablie inclined, may in that place of seruice in which he continueth, be reputed in processe of time to become as a friend.

But if we shall goe to the true definition of friendship, you will then saie, that this friendshippe so called and reputed among men, as it is a simpathie of affections firmlie vnited togithers, so is it such a vniting, as wherein what the one coueteth, the other desireth, in respect whereof worldes and life, and all are not desirable, but despised, I would not here be taken, that of any sorts of people that run into all or a number of these like effects, without exception of qualitie, I intend, that they therfore were also to beare the name of friends, for so men vtterly vicious and lewdly giuen, consorting in wickednes, and other base exercises, in which each spendeth his life, or desperatlie dieth one for another, might be reputed as friends, I haue no such meaning, nor is my intent herein to so generall a purpose. But speaking of friendship, I only deale with such, whose actions and sincere desires haue in vertue highest preheminence, for these, not by aduenture, but by a deliberate counsell and choise regard specially had, of things valuable and worthy, do accomplish their effects by a most honourable purpose.

To this then I answer, that if the weight of friendship, so consisteth in a simpathie of affection, vniting of hearts, coueting anothers good, and despising all that maie be gained, in respect of the partie befriended: whie yet maie not our Secretorie as well as any other, merit neuerthelesse in this place of seruice at the handes of his L. or master, the name of a Friend? Why should he not therein alwell as anie other haue that power in him planted, whereby to become a Friend? Touching the equalitie of affections, though it is still laid down that therein ought to be no difference, the commander and the commanded, do yet alwaies make a discordance: I maie neuerthelesse thus much deliuer therof, that by all common likelihood it is assuredlie to be coniectured, that no one personage of estate, laieth choice vpon such a one to serue so neer about him, and to be in place of so great trust as appertaineth to a man

of

of that reckoning, but ere he long haue vsed him, he bindeth vnto him at least some good part of his affection. For how can it otherwise be thought, but that our Secretorie being one euerie waie so waightilie to be imployed as he is, partaking as he doeth with so manie causes of importance, and vndiscouered secrets and counsels, standing as he must vpon so nere attendance, as hee that is almost (as occasion serueth) euerie minute of an houre to be vsed, but that to his L. or Master, he must of necessitie bee verie charie, and at the least wise more particularlie then manie others, by a great deale to be beloued.

He then thus finding in so noble a place, so honourable an account, our Secretorie being as he ought to be, a man of vertue, and worth, cannot chose on ỹ other side, but frame his vtmost thoughts correspondent in all things to those particular fauours, his conuersing, his nereneſſe and attendance, turneth then to an affection, and this, heated by the dailie encrease of his Lord or maisters liking towardes him, groweth thence to a feruencie, and so each vertue kindled by the others Grace, maketh at last a conjunction, which by the multitude of fauors rising from the one, and a thankfull compensation alwayes procured in the other, groweth in the end to a simpathie vnseparable, and therby by all intendment concludeth a most perfect vniting.

Panutius, the faithfull Secretorie and counsellour to the great Emperour and Philosopher surnamed Aurelius, for the high wisdome, fidelitie, and counsell by him in all his seruices continued towards the Prince during his life time, and euen to the verie entrance of his graue, deserued before manie others, (secrete also in aduice to the said Emperour) to be termed and called by the name of a friend. Insomuch as he onelie daring to speake plainlie, what in others iudgements might seeme to be offensiue, & to perswade faithfullie, what he saw most agreeing to the present extremitie, made the Emperour pronounce himselfe fortunate, to haue nourished one so discreet in his Pallace, and most blessed of all, in that when each failed him in his dying, he onely was found assured vnto him among all that were liuing.

In this friendlie knot of loue, and that of seruile commaund, remaineth a most notable difference, especiallie for this matter of trust and fidelitie, required in seruice, for, *quem metuunt oderunt*,

whom men feare they hate: well may they for fashions sake please, but this sound kinde of affection is often far from their thought. And yet that there may bee an awed reuerence, aswel in loue as in feare, who doubteth it, yea and that rather far more assured and effectuall then the other. For where this grounded Loue by vertue once stateth confirmed, the humilitie and gentlenesse of the mind is it immediatlie that afterwards directeth the thoughtes, we then doe gladlie honour the more, by how much the willinger we desire to serue, and more firmlie obrie, by how much the more entirelie we stand to be fauored. This friendlie Fidelitie, not vrged or constrained by soueraign command, but of a zeale to well doing voluntarily embraced; leadeth the reputation and estimate of our Secretory to be receiued as a friend.

As of Fidelity, besides Credit of counsell and riches, there are sundrie other branches, and diuers deserued partes that seriouslie may bee commended, so are there of Friendship. The association of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedlie must the partie frequenting so great a place of seruice, proue then to be a person of right special commendation, of answerable vertue, and of noted discretion. For that in doing seruice to his Lorde or maister, it seemeth a matter incident to his accompt, and to the better effecting the name of a friend, that in causes vrgent and needfull, he be not vnpurueyed in his owne person, wherewith discreetlie, as occasion serueth, both to aduise & counsell (the very efficient matter wherin his enabled discretion may with greatest singularitie be performed) the assurance whereof, by credit of most memorable antiquities, hath not onlie framed that of loyall seruantes, such haue bin entertained as faithfull friendes, but also hath not beene slender occasion manie times, to the preuention of sundrie vehement and dangerous mischiefes.

To accompanie the troubles, miseries, calamities and infortunities of him to whom we are this waies, or that waies in our seruice linked or beholding, or to beare willinglie, and with a sufferable mind for his sake, what soeuer in declaration of our vertue seemeth to an honest disposition, to be either incident or appertaining, no man verely denieth, but that they are assured & notable demonstrations of a verie exquisite performance. But what of

that?

that the propertie and excellencie of this vertue is not therefore alwaies in that one only sort to bee caried, neither with the greatest estimate and commendation that thereunto is appropriate, is the worthinesse hereof wholly to be commended.

To preuent mischiefs sometimes, and by a warie foresight and care had of the honor and reputation of our commander, to fence (if need be) the same by a politicke deuise, without prejudice, from any touch of disgrace or dishonour, to dissuade or dehort faithfully, from things impeaching or offensiue to their estates or nobility to reueale the hurt they know not, or causes important whereunto they are nothing priuy, to counsaile deuoid of flatterie, and to oppose the good that least harmeth, and the euill that hath neerest remedy: these things as in their seuerall considerations, they can as sufficientlie as anie others declare a man to be endued, both with rare knowledge, and right excellent vertue, so who doubteth, but that the most slender of them all, weigheth as deeply as any other in cause of Fidelity. And yet if anie more speciall liking in one thing then other be to be attributed, where cõmonly men do seem to haue generallie well deserued, then of necessitie must the same greatlie rather insue where euils most prejudicing are foreseene and auoided by politick wisdome, then where vnskilfullie they are entred into, carying in their bosomes, either extreame hazard or ineuitable vndoing.

Much is the felicitie that the maister or Lord receiueth euermore of such a seruant, in the chary affection and regard of whom affying himselfe assuredlie, he findeth he is not alone a commander of his outward actions, but the disposer of his verie thoughts, yea he is the Soueraigne of all his desires, in whose bosome hee holdeth the repose of his safety to be far more precious, then either estate, liuing, or aduancement, whereof men earthly minded are for the most part desirous.

Of all the abuses that haue beene or at this daie remaineth in the attendance of honorable personages, there is no euil so secret or pernitious, as is the venome of flatterie, the couert seating whereof, in men of all ages, humors, qualities and complexions, hath for the most part taken so vehement and deep impression, as it seemeth almost irrecuperable in the greatest sortes and numbers of persons to be auoided. The dalliance of this daintie claw-

backe

back is smoth, the entrance pleasing, the progression subtil, the continuance forcible, but the ende falleth out euermore to bee deceitfull.

When infected with this kinde of scurrilitie, and baseneſſe of condition, being in proper designments Curri-fauels of the world, it is no maruell if hauing in common request, all shewes possible of grafted and sound demeanours, they slide manie times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselues at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a maner of sacrilege, to bee found slacke or contrarious in anie thing, *Dicunt?* saie they, *Dico, aiunt? aio.* Finallie, resoluing trustilie to deale no waie, they deuise how it may be possible to frame themselues euery way.

These and such as these impugning the plaine and simple drifts of honest meaning, haue alwayes a face of brasse, wherwith to shoue forward, and to forestall what by the shamefast entendment of anie other, seemeth bashfully to bee pursued, they are still pressing on, and euermore sliding, but if they once get hand fast, or happilie be after strained from the hope of that they would, their loue then and attendance immediatlie thereuppon die at one instant togithers.

Iniurious me seemeth, and too too perillous is the approaching of these priuate whisperers, whose inward conuersation, as in the verie first conceit and discouerie thereof, it appeareth vnto a man vertuously giuen, to be altogither odious, so vnto him that intendeth purely of himselfe, they are in the seruices of Noblemen euermore most thwarting and malicious, insomuch as if such a one staied with honestie, would neuer so faithfullie, simplie and trulie endeuour himselfe by all parts of dutifull care and loialtie, hee shall yet neuer want of those peruerse crœpers, that by one cautelous suppose or other, will still be before hand, wherwith if it be possible to disgrace him vtterlie.

That these and such other actions of vilitie, commonlie handled, as they are in honorable places, do become oftentimes barres to good meaning, and stumbling blockes to plaine dealing, there needeth (as I thinke) at this present verie small question. Neither would I be so misled, as to deeme that there wanteth either

insight

inſight or iudgment in many noble perſonages to diſcerne them, for they are diſcerned, oftentimes ſpurned at, I know it right well, but what of that? This beeing alſo a common practiſe and occupation of the worlde, ſmoothlie to ſlide through all thinges, and to meane trulie in nothing, it is no maruell if by the too double diligence of ſuch men, ſome one or other happen now and then to be deceiued.

But forſomuch as it is of neceſſitie, that euerie honorable eſtate muſt and ought to bee ſerued, and that where a multitude good are in attendance, there enſueth cõmonly to be among them ſome few that are euill, either of an annexed propinquitie or oppoſition of good and bad, vertue and vice, emulating or rather enbieng as we ſee the daily progreſſion each of the other, or elſe for that the world ſomething addicted to peruerſe manners, ſendeth forth often times ſuch imps of her ſubſtance, as become monſtrous diſturbers of euery honeſt endeuor. It ſhall notwithſtanding behooue him whatſoeuer, whoſe end & expectation ſtretcheth to ꝧ ſole deſert, that of euerie laudable purpoſe is rightly to be attained, either in abſtaining from anie occaſion of blemiſh to his vertue that may happen, to reſolue with himſelfe neuer to ſerue at all, or ſeruing, at the leaſt wiſe ſo to arme his conceiptes for all maner of ſuch like diſgraces as that he maie content himſelfe in that being but trulie cenſured as he ought, the ende of his determinations are certainlie to be adiudged honeſt, albeit his ill hap perchance ſuch, as therby he attain neither liking nor preferment or if either he ſtand in preſent, or be in poſſibilitie to attain fauor, then not to be diſcouraged in the honeſt proſequution thereof, by anie practiſe or enuie whatſoeuer, reſting in himſelfe firmly aſſured, that time or the true diſcernment of him whome hee ſerueth, ſhall at length yeeld ſcope to that, whereunto by true degrees of vertue he ſought to haue aſpired.

And ſeeing that in all cauſes of zeale and loue, where the mind is tied by an entire deſire and care of weldoing, to him whom once in conceipt it ſeemeth to growe chary ouer, the force thereof ſeldom or neuer paſſeth lightlie at the firſt, without ſome blocke or other laid before it, whereby to hinder or diſcourage the procedings alreadie determined, and that ſo farre forth as one while a man ſuppoſing the fidelitie of his ſeruice might at a time be fully

effected and discharged in the requisite deliuerie of some present aduise & counsell, yet terrified perchance, or otherwise disswaded with the resolution, mightinesse, or nobility of his L. or Maister, or fearing to be argued of presumption, or else in setting downe the desire he hath of safegard vnkindlie to be mistaken. It shall not therefore be consonant to this our Secretories place of seruice thereupon immediatly to become silent, or so to suffer the euill which himselfe clearly seeth, to passe vnregarded, especiallie when the case is either weightie, or neerelie otherwise concerneth his nobilitie whom he serueth, for so should he by a kind of Pusillanimitie, become guiltie of the verie occasion, how great soeuer the same should happen, which somtimes lying in his credit or counsell, to haue impugned, he of a weak disposition abstained nevertheless to see preuented. And yet is it not (needs must I saie and confesse) a matter altogether vntried, that men vainglorioustie minded, or arrogantlie otherwise intending of their owne proper seruices, notoriouslie oftentimes do fal into this vain of presumption, who pricked on with the credit and fauour to them giuen by their L. or Maister, and foolishly conceiuing thereof to lead their thoughts in a string, do ignorantly or peeuishlie thereupon, take in hande manie times to direct them in their serious affaires or counsels, and controlling in their inward thoughts whatsoeuer is besides or contrarying to their own opinions, do of seruants become sawcie: of men modest, malapert: of aduisers, arrogant: and consequentlie, running into euerie misprision of others, and what else appertaining to a regarde of other mens actions, appeare at length so imperious, as by the sole default of their owne misdemeanours, they are turned at the last quite forth by the elbowes.

The defect hereof, so far discrepant as it is, from that steadie kind of gouernment hereby throughout concluded vpon, needeth not I thinke in the framing of this our Secretory, to be anie further forewarned, who by shaking from his own person anie part of the vilities that in others may seeme chieflie to be discommended, is herein to be ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not first committing anie action that may appeare vile, or hardlie to bee borne withall, and next in suppressing so much as in him is, whatsoeuer

soeuer commendation or liking vnlie to bee annexed to his owne proper deseruing, wherein humility freede from all maner of base and seruile purposes, shall then sufficientlie instruct him, that curtesie is a vertue, lowlinesse a thing annexed vnto gentility, to bee proud is a vice, to be contemptuous a filthines, simplicity is sound, deceipt to be abhorred, Loyalty a matter in estimation, Flattery to be held abhominable. I will not here dispute how much excellent and needfull it were vnto their estates, that the neerest attendance of honourable personages, were with men of such vertue and knowledge in this sort frequented, neither carping at sundry enormities, would I therby deuise, to draw forth vnto you a man vnmatchable in qualitie, and whereof the worlde or anie heauen besides, scarce yeeldeth either shadow or propertie, but proposing the worthiest partes which of euerie one absolutelie are fittest to be acquired, I do only endeuour to late down no other matter or ground, then wherewith men that be speciall are at this date helde to be endued, and such as in all ages heretofore haue been thought meetest to be followed.

What should I lade this discourse with numbred examples vnto you of the great estimate and regard of those, who to keep their faiths inuiolable to their Lordes, haue some of them beene so iealous of their honours, as for the safegard thereof, haue by great aduisement made a voluntarie aduenture of their deerest liues: some againe with great loue and fauour, entertained and reputed of by their Lordes, and not able in their seruices as they thought, during their life times sufficiently to compense the loue and especiall zeale they beare vnto their Honours, haue afterwards vnto their children being in great disgrace with the state present, so fully effected the fruits of their welwishing, as that by the tender accompt, reuerence and loialty to them proposed, they haue right well declared that not vnto times alone of estate & fortune, when litle regard of such things might be at their hands expected, their vertues haue been limitted, but chiefly in extremity and times of want, wherin their sundry fruitions, haue bin in most aboundant maner supplied. Others likewise charged on the death bed with the secret affaires of their L. to be kept in speciall care and reckoning from the knowledge of other men, could not by multitudes of fauors, by threatnings, or other large offers what soeuer, bee

so far seduced, (as when the dead was quite passed and gone out of the world, whereby they néeded not at all to haue doubted) they would yet be led in the least iote of al, to defraud the trust in them reposed, but haue kept the same inuiolable to their vndoubted commendation, and further increase afterward of good liking to a far greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue bén dailie recorded, the multitude whereof for brenity I do omit. Contenting my selfe that of these two chief and principall matters of seruice, I haue thus far forth already in generalitie debated, leauing therefore what els to bee considered therein to the known ability of others, I procéed vnto the next part that in the continuance of this discourse was at the first intended. And forsomuch as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as bee naturallie touched with anie bad or vile coercement, capacities that be insensible or ignorant, such as haue want of education, or whose demeanors are to vertue wholie insufficient. Let vs then more particularlie if ye will see what maner a one he ought to be touching his person, habilitie, and condition, that to the worthines and reputation hereof séemeth a man métest and most allowable to be chosen a Secretory.

For the deliuerie whereof, and the better to finde our Secretory, as neere as either may bee gessed, or framed, such and none other in deed as in true and perfect meaning hee ought to be reputed, we will distinguish the seuerall considerations and respectes of such a one, in three special points sorting to his office, solie and sullie in this place to be considered.

The first shalbe of the person, touching his education or being: the second of his conuersation and order of liuing: the third of his sufficiencie, by skill, knowledge, and abilitie wherewith to discharge the place of his calling. Formerlie then touching the regard of his person, it is requisite, that hee be descended of honest familie or parents, the efficacie whereof conduceth not a little to the coniecture of a sound and honest condition: that he haue also had good education, whereby the minde well disposed is often times framed to verie good purpose. That he be of shape & countenance

tenance proportionable to those required vertues, forsomuch as commonly ensueth, that Nature in producing of all her creatures worketh in them effects answerable to their seuerall constitutions, as to flowers of most exquisit proportion, she giueth the most excellent sauour: the dog is not shaped like the lion, nor the curre as the Spaniell: the Kennet tree is not as the Crabbe stocke, the one bearing an Apple, wholsome, delicate and pleasing, when it commeth to be tasted: the other puffing forth of the knures, no other then the sappe of Verjuyce, when the best of it is inioyed.

By the countenance we doe further also iudge of the qualities and disposition of men, insomuch as the verie markes of fauour haue not too many iudgements proued weak discouerers of some peoples good or vntoward conditions, wee haue likewise in euident testimonie, that ill disposed nature confirmed by custom, seldome degenerates from the kind, either whence it is sprung, or wherein it hath long time beene nourished.

To mankinde there happeneth in the bodie manie deformities, which arising not by the defect of Nature, so much as by ill vsage of those, who haue had charge ouer them, cannot be amended, but being produced by Nature, doe portend some one or other notable inconuenience: To beautifie such a shape with vertuous and honoured actions, is vndoubtedlie praise worthie, but to accord vnto faire lineaments, portraied with exquisite and daintie fauour, a mind corrupt, base, wretched and vile, that of all others is the most greatest and noted deformitie.

Diogenes being of one passing by, rebuked of his preposterous shape, and hard kinde of fauour, answered, *I with my vertues doe ornifie my shape, but thou with thy lewdnesse disgracest thy fauour.*

Touching the iudgement of nature by the outward face, many things might be alledged that diuerslie haue beene decerned, the matter whereof needing small proofe, more then our owne common experience, I forcease to debate vpon, seeing my meaning is, but out of sundrie apparances to drawe forth the greatest likelihoode, and thence to repose a foundation consonant to ỹ module or compasse of this my present intendment. Onely let this be laid down for a certaine, that the finest ware receiueth the fairest figure, and purest mettall the brightest colour, the damaske Rose carieth the

ſweeteſt ſauour, and the moſt pliable part of vertue, is by greateſt obſeruance planted in the moſt proportionate feature.

This being then ſufficiently ſpoken of the perſon, let vs now go to the Conuerſation. This Conuerſation ſeemeth vnto me in three points, or ſpeciall notes to be conſidered: that is, in the Qualitie, Diſpoſition and order of companie. Touching his Qualitie, it is requiſite, that firſt and aboue all other, he be a man ſequeſtred from all kind of pride, arrogancie or vaine conceiuing of himſelfe, for that the infection of theſe, are ſteppes vnto all maner of diſorder, contempt, malice, and preſumption whatſoeuer: that he be not litigious in argument, as one vainlie giuen to contend: that hee bee no ordinarie ſcoffer, or friuolous deluder of other mens ſpeeches, geſtures, reaſons, or conditions: that he be no quareler, lewd ſpeaker, priuy carper, ſlanderer, or ſiniſter backbiter of other mens actions, or laudable indeuours: but contrarie hereunto, that he be in ſpeech gentle, in geſture friendlie, in lookes familiar, in talke courteous, in argument not obſtinate, but giuing place to better opinions, that gladlie of euerie one he do ſuppoſe the beſt, be readie to excuſe infirmities, and to ſalue imperfections, that in teaſting hee become not another Democritus. or in carping a Zoilus, that his tongue, eie, and thoughts, be indifferentlie framed to iudge trulie and vnpartiallie of euerie one: that of all thinges hee abhorre priuate quarels, and open contentions, and as the rocks of Scylla, doe eſchue of anie one abſente ſiniſterlie to ſpeake, or otherwiſe to enforme againſt them, for that in theſe qualities and conditions properlie, each one carieth a decernment of that which neereſt appertaineth to a Gentleman.

Now touching his diſpoſition, it is eracted at his hands, that hee bee not a man gluttonous, or that he bee not ouer much ſubiect to drinking, for drunkennes ouercommeth the mind, dulleth the memorie, enfeebleth the wits, maketh a man forgetfull of himſelf, the reputation he beareth, and the company wherein he ſitteth. Wine ſaith *Ouid*, is the diſcouerer of ſecrets, & maketh a man often commit, ỹ which afterwardes turneth to his great prejudice: in wine the regard of a mans ſelfe, and likewiſe all others vaniſheth, the reſpect of his credite alſo and place wherein he ſerueth: a man giuen much to wine, hath no maiſterie ouer himſelfe, and is not to be truſted with matters that be important: a man talkatiue and

one

one giuen to wine are both likened togither in disposition, for in the one the strength of the liquor inforceth to speake what he ought not, and in the other the volubility of the tongue, giueth viterance many times to what it should not: Speech, saith the wise man, is a thing naturally giuen to euery man, but he that ordereth his words by discretion, seeth the way to wisdome.

This vertue of ordring and kéeping the tongue, is vnto our Secretorie not the least of manie other points wherewith he ought especiallie to be charged, in him that is disposed to speake much, it cannot but ensue that his often babbling must néedes at one time or other, giue proofe that hee hath in himselfe as little secrecie as silence. To preuent this inconuenience, wise men haue obserued in nature a most notable and singular prouidence, who to the intent that men by her verie instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentiue conceyte, whereby generallie to debate and consider of all things, and but one mouth to speake, giuing vs in testimonie thereby, that we ought to heare much, to know much, to vnderstand much, and to speake but a little. Besides, that the tongue whereby deliuerance is made, she hath first closed in with our téeth, and them couered againe with our lippes, forewarning still thereby, that nothing ought thence to be discouered in haste, not without especiall regard and district obseruance. For in this case also discréete Nature, after we haue once receyued into our eares the sound of anie thing, she thence preferreth it immediatelie vnto the minde, and thence to the heart to be censured or considered vpon: and last of all vnto the tongue, to whose lot, as last of these it befalleth to bee partaker of it, so ought it from thence carefullie, and not without especiall cause to be deliuered.

The diuine Philosopher foreséeing in man, the manifolde discommodities oftentimes ensuing by lowsenes of the tongue, where all others were teachers to speake wel, he only taught his scholers to vse silence, iudging therby, that the vertue of the toung consisted not soly in speking, but how or by what occasion to vse ỹ same, and vnderstanding first how to restraine the thing, that of it selfe was plyable ynough to bee vsed without measure, they might easilier find mean afterward to speake oftentimes to good purpose, and not to accustome themselues as they did before, to prattle

without

without order or anie good or reasonable parte belonging to discretion.

For this cause Silence, as the first gard of all affaires, beeing either secrete or important, is (vnto men seriouslie occupied or imployed in the same) directly to be commended. Which maner of Silence, as it fullie instructeth in causes serious and of waight, to speake nothing more then needeth, so conueteth it also into the residue of our behauiours, a modest and choice kind of gouernment, in all actions whatsoeuer, either of question or argument, to bee with discretion pursued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vse hereof, who aboue al others ought rightlie to know and discerne, how, where, when, what, and to whom hee ought to speak, and when, and wherein, to be likewise silent: it may by the reasons aforesaid be sufficientlie collected. For ought his speech in troth to be so ordinarie as other mens, who for the moste part limit themselues neither to time, place, occasion, or company, the which in our Secretorie is, and ought to be farre otherwise. And as touching the affaires, secrets or counsels committed to his charge: It is in him principallie to aduert and consider that he is but the closet, wherof another hath both the key, vse and commandement, that he ought therein to be as a thicke plated doore, where through, without extraordinarie violence no man may enter, but by the locke which is the tongue, and that to be of such efficacie, as whereof no counterfeit key shoulde bee able to make a breach, without the selfe same instrument that by the director thereof is alwayes to be caried. By reason whereof, he is of meere trust and fidelitie in him reposed, to become warie of his wayes, and to take the course needfull, whereby the least occasion of breach thereof may precislie be auoided.

Ouer and besides all this, it shall further appertaine to the disposition of this our Secretorie, that in shewing himselfe affable to all, he doe not either by reason of his birth, qualitie or estimate that he hath of his L. or maister, goe about to abuse or wrest the simplicitie of any one to a bad end or purpose, but rather enforce himselfe gladlie to vnderstande the sutes of the meanest, and to giue them aide and furtherance to his vttermost: herein shall hee not a litle aduance the honor of his L. or maister in preferring the iust

iuſt and lawfull petitions or complaints of the poore, & in helping them to ỹ ſpeedie diſpatch of that, wherwith by reaſon of their ſimplicitie, they oftentimes are greatlie incumbred. It behoueth alſo ſo much as in him is, that he auoid all kind of intemperancie, eyther of choler or too much furie, that hee diſpoſe not himſelfe to vile or vnbeſeeming tearmes of baſenes or ſurquedrie, that hee with the two extreames of couetouſnes or prodigalitie be not touched, that naturallie he do incline to good, and hate the badnes of any, that he abhorre flatterie as a Toad, and giue himſelfe of ants particular action, either to be vtterlie ſilent, or els to ſpeake trulie.

Laſtlie now, touching the third point of theſe three, conſiſting in order, appertaining to companie: Needfull it is that our Secretorie haue in ſpeciall remembrance the auncient ſaying, that common experience giueth to all men for approued, which is, that Such as a man of himſelfe is, ſuch alwayes are they with whome he conuerſeth.

If therefore of his owne mind and diſpoſition a man endeuoureth to bee good, and ſo to liue and be accounted of, him then beſeemeth chieflie to haue reſpect to the companie hee holdeth. For which occaſion, the Philoſopher aduiſeth, that men being good, doe chooſe to haue familiaritie with men that are beſt, to the intent that by the ſocietie of them, their Vertue may haue encreaſe, and themſelues learne to become better. The corruption of young men, by nothing ſo much accrueth, as by the ſlender reſpect they haue of thoſe with whome they do accompanie, for that it reſteth aſſuredlie out of doubt, that the euill example and encouragement of one vile and ill diſpoſed perſon, hurteth more a great deale oftentymes in one dayes companie kéeping, then ſeuen yeares endeuour afterwards, maie releaſe by ante good inſtruction. Herein alſo the rather reſteth vnto our Secretorie, a moſt principall regard thereof to be had, forſomuch as not the conuerſation alone, wherein he is choiſelie to be affected, dependeth therupon, but the matter alſo of his ouerthrow and diſcredit, for who ſéeth not in often apparance, that men ſimply conceited, and of their owne proper inſtinct verie well giuen, are more diſcredited and condemned many times, by occaſion of the company wherin-

to they haue aduentured, then of anie apperant euill that in their owne persons rested publiquelie to be preuented.

Hereunto accordeth the proofe of all common societie, wherein men onely of those that know them are iudged as they be, but in generall reckoning, are euer censured according to the goodnesse or badnesse of those, with whom they liue familiarlie. It followeth therefore, that Who so will no euill doe, must doe nought that longs thereto, for in good men it is not alwayes inough of themselues wittinglie not to haue committed anie euill, but hee that desireth to be good indeed, ought not so much as to become an occasion or slander of euill. If men would but throughlie enter into the weight of their estates, and trulie consider with themselues what of dutie appertaineth to verie reputation indeede, they would not then think it ynough to be in this credite, or that place, or thus countenanced, or that waie enriched, arming themselues onelie thereby with vainglorious titles, but therewith would also deepelie imprint, that them likewise behooued by certaine especiall insight had into their owne wayes, so to order and direct themselues, as therby deseruedlie they might beare the selfe same account whole and vnblemished, which in opinion they haue caried, the which cannot anie wayes bee, without in all their outward and inward actions, they doe beare an especiall eie to the matter of their owne credite. And what one thing is there in the world (to him that by true degrées of vertue endeuoureth to be aduaunced) more charie then the account and estimate had of his name and fame? What one good more exceeding, nay what life can be more precious? Much therefore ought the regarde hereof be in choice vnto our Secretorie, as that which as an action most singular I haue iudged fit to be exposed in this place vnto him.

Hitherto haue we endeuoured in person and behauiour to find a man meet and conuenient to the purpose hereof, wherein my intent hath beene not to omit anie thing which to that place and calling might anie wayes be adiudged necessarie. Now the circumstance of these proceedings leadeth vs next to consider of our Secretories abilitie.

In this consideration, it falleth out, that for asmuch as his

Office

Office and place, calleth him altogither, or for the most part to the handling of deepe and weightie affaires, wherin his capacitie shall sundrie wayes be exercised, and his wits throughlie tryed, it behoueth he therefore be furnished with Skill and knowledge accordinglie, whereby the better to be adapted, vnto the ordinarie vsage and employment thereof. To this end it befitteth that he bee well studied, especiallie in the Latine tongue. It is likewise conuenient that herewithall he haue a ripe and quicke conceit, aptlie to receiue, what on a sudden shall be to him deliuered, and that he retaine with himselfe a sound and good memorie, for the conseruation of those things that vnto his charge shall daylie bee committed. He ought for his owne furniture and instruction to bee a man not altogither vnexperienced, to be well languaged, to bee sufficientlie read in Histories and antiquities of times passed, to haue notice both by reading and conference, of the situations, customs, maners & conditions of men, cities, countries, & common weals, to haue familiaritie with strangers, and men of diuers nations, whereby the better to bee ascertained of their humours, behauiours, and dispositions: and wiselie to worke vnto himselfe a peculiar insight into their estates, counsels and iurisdictions, beeing therewithall warie that this association with such kind of people, worke not vnto himselfe, or the affaires wherewith he shall bee credited anie matter of preiudice.

Now is it a matter often seene, and in common vse almost to be found, that a great many of men otherwise discreete, learned, experienced, and for their seuerall callings questionlesse of very good deliuerie, and euery way to be deemed sufficient, some also that in the Greeke and Latine tongues are verie well studied, and are also with the vse of forraine languages laudablie indued, that notwithstanding haue not in themselues the facultie and vse of well writing, nor can orderly, & vpon a sudden lay down without much adoe, and that many times also in very preposterous maner when it is done, what to anie extraordinarie purpose seemeth to bee thought meete and conuenient. Some againe in whome there is lesse Skill, greater Ignorance of learned knowledge, and farre meaner application euerie waie, wherewith to bee enabled with

sufficiency, haue neuertheleſſe a Conceipt ſo rife, and are in wit ſo prompt and capable of any thing laide before them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly answere for it) neither inuention nor imitation, wherewith in very commendable ſort to performe what them ſeemeth good, on a ſodaine to deliuer in writing.

What ſhoulde be the cauſe hereof, I cannot elſe déeme, but onlie a méere inſtinct of Nature, who ſeuerallie poureth her giftes in their creation vnto euerie one, whereunto others (exempted from that propoſition) doe ſeldome by anie Art or Studie reach vnto, yet is Exerciſe no doubt in thoſe that haue any ſauour of learning, hereunto a great furtherance: But he that in this place muſt bee applyed, how learned ſo euer he bee, muſt a little giue place vnto his Schooles, and frame his penne and order of practiſe to purſue that forme of writing, which plaineſt meaning and apteſt ſpeech, hath in common deliuerie, the indeuour whereof howe difficult the ſame will bee to one beeing rife in diſcourſe, my ſelfe haue had ſome priuate teſtimonie, notwithſtanding Vſe and continuall Practiſe I knowe, is that which in time ouermaiſtreth all things.

To the beautifying then of this part of our Secretorie, it is néedfull that he be ſomewhat therein ayded and furthered by Nature, to the intent his inuention to euery ſeuerall occaſion, may be the more eaſie and proper, and that without any often blurring or enterlining which commonlie happeneth to thoſe, in whom long ſtudie ſeemeth ſo hardly to hew out their labours, as if by a manner or kinde of inforcement, the ſame from a hard rock were violently to be drawne forth and caried, which Bluntneſſe, as I maie tearme it, of Conceite, is not in this part of ſeruice in anie wiſe to be admitted. Neither am I for all this ignorant, how manifoldlie it often befalleth vnto diuerſe the readieſt wittes, that at ſome one time more then at another, they haue leſſe abilitie, and much harder is their deliuerie a great deale, in matters erquiſite to be performed, then vſuallie otherwiſe is by ordinarie triall vnto them accuſtomed: the occaſions whereof may be diuers, whereby the ſences are manie wayes dulled, as by too much repletion of meates

meates and drinkes excessiuelie taken, by too great studie and often musing, driuing therby into a melancholie passion, by motions too intemperat, happening vnto the mind: and finally, vpon sundrie other instincts and occasions, which I cease to remember, all which being offensiue as they are, vnto the necessarie regarde of this our Secretories attendance, it standeth him greatly vpon by all possible meanes to represse them, to the end that his wittes being as nere as by endeuour can be compassed, alwaies in one self state and readinesse, he maie not in times suddenlie requiring effectual and present dispatch, appeare any waies disfurnished, of that which at his handes, is and must of necessitie in this place bee required.

It is not then learning alone (as you see) that is able to make a man meet to this kind of practise and study, but naturallie to be besides indued both with wit, vnderstanding, and memory whereby to lead and conuele those necessarie euents, that in this place are dailie to be frequented, and therwith to haue likewise care and regard, with modest and discreet maners and behauiours to preserue and keepe the same forces, whereby he may be the more readilie prouided (as I said before) for all times and purposes. Neuerthelesse, how much needful it is to that place more then ordinarilie to bee learned, yea with the greatest abilitie and perfection (if it were possible) to bee also euerie waie adorned, I haue already sufficientlie laid downe before hande, and still do propose the waight thereof, as a respect amongst others to be most especiallie imbraced.

In this maner haue we by sundrie degrées endeuoured to lead along our Secretory vnto his appointed Place and Office, wherein we haue first discoursed largelie of the function hee beareth, respectiuelie touching his seruice: next to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation, and Abilitie, a man meete for that purpose. It now resteth, that as the finall determination of this labour we deliuer vnto him his office. Of this then the part especiall and intendment most principall, consisteth, (as by experience is found) in the vse and exercise of the Pen, the Wit and Inuention togethers. The abilitie so exactlie be-

fore required, and discoursed vpon, is herein nowe to be put in practise. To the execution of this office, it is requisite the Secretory, be for the perfection of his hand, in the varietie and neat deliuerie of his letters in writing, singularlie to be commended, that he haue with himselfe also therein a verie readie vse, quicke, and speedie conueyance for dispatch, that warilie he giue heede to obserue the order, methode and forme to him from his Lord or master deliuered: forasmuch as in discharge hereof he is vtterlie to relinquish anie affectation to his own doings, or leaning herein to anie priuate iudgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matter to him committed are to depend vpon the humor of his commander, and not vpon his own or any others directions.

Hereof is he exceedingly to becom studious, and a zealous imitator in all thinges, to the intent that knowing the effects of his Lord, with what ends and purposes they are caried, & vnto what forme and maner of writing he is specialle addicted, he may the more easilie and with better contentment discharge that part of his seruice, wherein by continuall occurrents he shall haue occasion daily to be imploied.

He is in performance of this charge, to bee a man watchfull, diligent, carefull, industrious, not giuen to ease, to auoid all occasions of slouth, to the end, (as I said before) by continuall exercise of his wits, to retain his spirits apt, & his memory fresh. For Idlenes of it selfe is the proper nourishment of manie other euils, the hinderer of each good purpose, and the deformed monster of al humaine exercises. Whilest Idlenesse attacheth the bodie, it giueth scope to ill thoughts, occasioneth distemper, maketh vnweldie to labour, breedeth wearisomnes of vertuous exercises, entiseth to vanities, corrupteth with pleasures, and feedeth a man with trifles If therefore there shall bee anie time vacant of affaires vnto our Secretory, (as all seasons are not alike wherein still to be occupied) the same shall he deuise, either in pleasant recreation to bee spent or in some other honest exercise or studie, wherein whatsoeuer is not improper vnto a gentleman, shall be to him in speciall choise and as an action fittest of all others to be receiued.

His

His office is likewise to entertaine all maner of suters vnto his Lord, to conceiue and vnderstand of their seuerall occasions, and how much or how little, they or anie of them do import, to answer the dispatch of the greatest with as much facilitie as he may, and those of lesse moment with discretion to remoue, and put backe, to the ende the walkes and passages of his Lorde be not with the vaine and friuolous demeanors of fond people too often encumbred.

He ought also to haue regard to times and places conuenient wherein to moue his Lord vpon anie speciall or vrgent occasion, or in which he is to prefer vnto his presence or hearing, the person or cause of any one. To see that the same returne not offensiue vnto his priuate liking, that the furtherance thereof bee not in times when hee is soly disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the qualitie of euerie suite, and condition of the partie as neere as he maie be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordinglie, if he see cause, in his owne person to answere the same: for it is not seemelie he should trouble his Lord vpon euerie light or ill beséeming suggestion. To be circumspect in the dispatch of euerie thing to him deliuered, and in matters of weight and charge, to be also prouident and wary, heedfully intending to the safe disposing of whatsoeuer requisite, from the eyes or knowledge of anie other, whereunto none so much as himselfe ought to become priuy.

He is likewise to auoid all maner of delaies, and not to accustome himselfe in any wise vnto negligence, for that the vse hereof in ouerslipping of small trifles, inuiteth manie times, to pretermit things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of his office to bee alwaies as neere and as readie as may bee, in his ordinarie attendance, for so much as being vpon a sudden to bee vsed, it is needfull he be alwaies at hand, and is intended that his absence cannot therefore anie long time be spared. In conclusion, it is meete in all things, that so far forth he bee addicted vnto his present seruice, as that in respect thereof hee become vtterlie sequestred from all priuate regarde or affection of anie thing, sounding to

his

his owne appetite. Finallie, being a man fauored or entirelie reputed of in his office, hee may not for anie friendship, corruption or gaine whatsoeuer, by anie sinister practise, colour, or meanes, go about to abuse the countenance and credite to him giuen, by his Lord or maister, nor couertlie thereby suggest, or informe any thing, wherewith the good opinion of himselfe may afterwards be hazarded, or by the graunt or assent of his Lord thereunto giuen, there maie iust cause accrue, whereby thereafter a great deale lesse he may deserue to be trusted.

In these particularities haue I at last concluded, & brought to ende the sum of all my former trauell. The Secretory is nowe accomplished, & by all respectes, circumstances, and inducements that maie bee, confirmed both in person and office: much haue I to require of the generall perusers hereof, that I bee not anie wayes therein misstaken, for that falling immediatelie to the publique notice of all, there is no doubt but the verie particularities thereof, shall speedilie be therewith censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise misdeeme thereof then what in equall trueth maie bee vnto them tendered, nor that the wise and discreetlie minded will haue other conceipt of me, then as my weake abilitie sought herein at their hands to haue at the first deserued.

Touching any others lesse able to speake or giue sentence in the cause, as my will and desire is, fauourablie to be regarded of the whole in generall, so if anie one more of selfe-liking then of Skill, will either carpe at, or peremptorilie reiect the labour by me vndertaken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another alreadie finished and done, then for himselfe by priuate endeuour to accomplish the like: so shall he find, that men at all times see not into all things at once: and in proofe hereof become assured, that hee, as I shall soner in the performance of anie labor, make our selues obiects of euery common opinion, then with such account to deliuer our trauels, as that we may stand ascertained of their own deserts, that they may be pleasing to all men.

And

And forasmuch as it resteth yet a thing doubtfull, how well or euill, till the perusing this slender trifle of mine may of all sortes be measured, I will in the meane time (as manie others before me haue done) affie my selfe in the hope and expectation of the best: Glad if in the conuetance hereof, there may by my willing endeuour, arise anie pleasure or profite to anie, which being the intention of me solie desired, I passe forth this (as the residue) of the best and aptest fauourers thereof, to be entertained.

FINIS. *A. D.*

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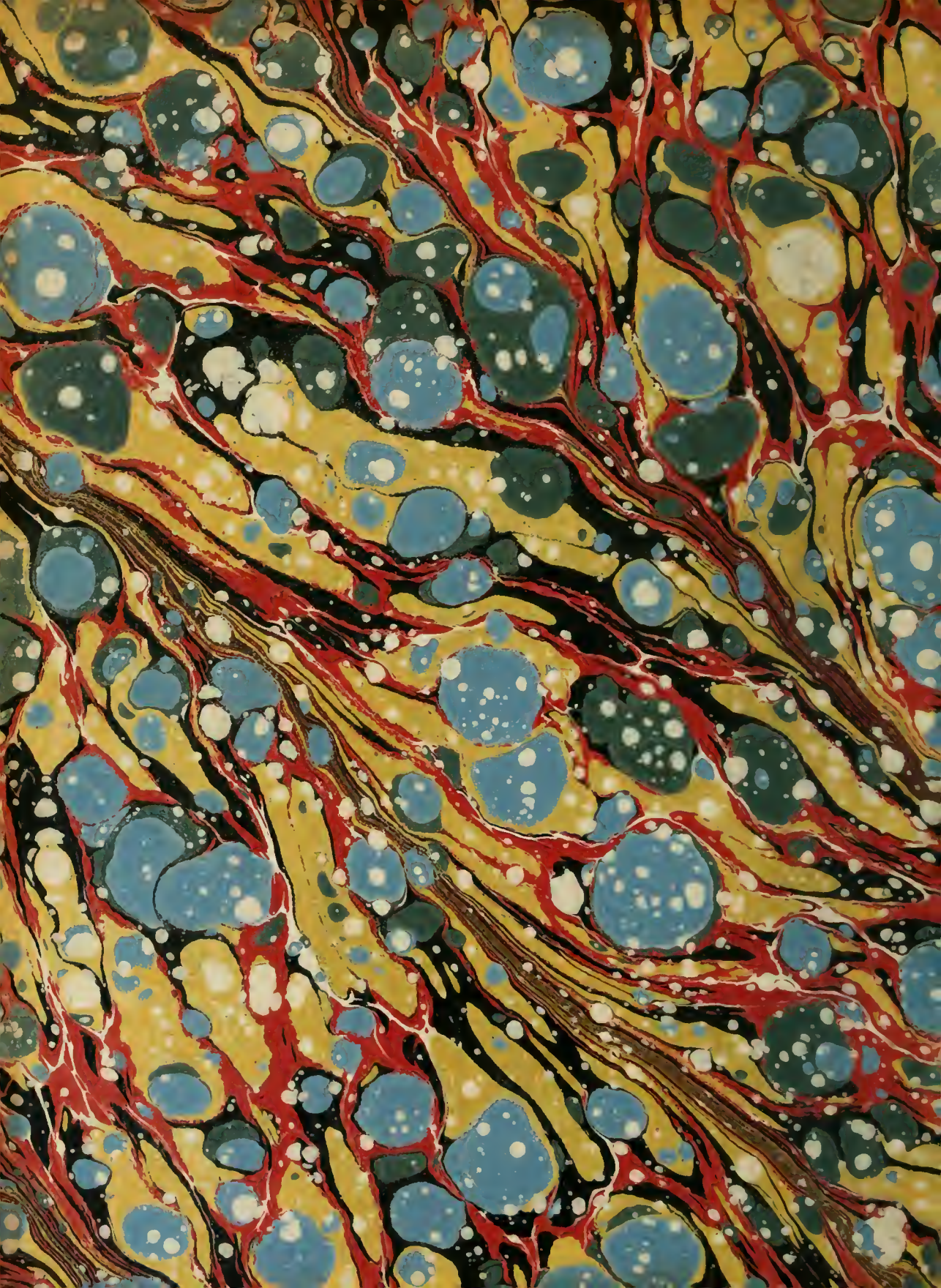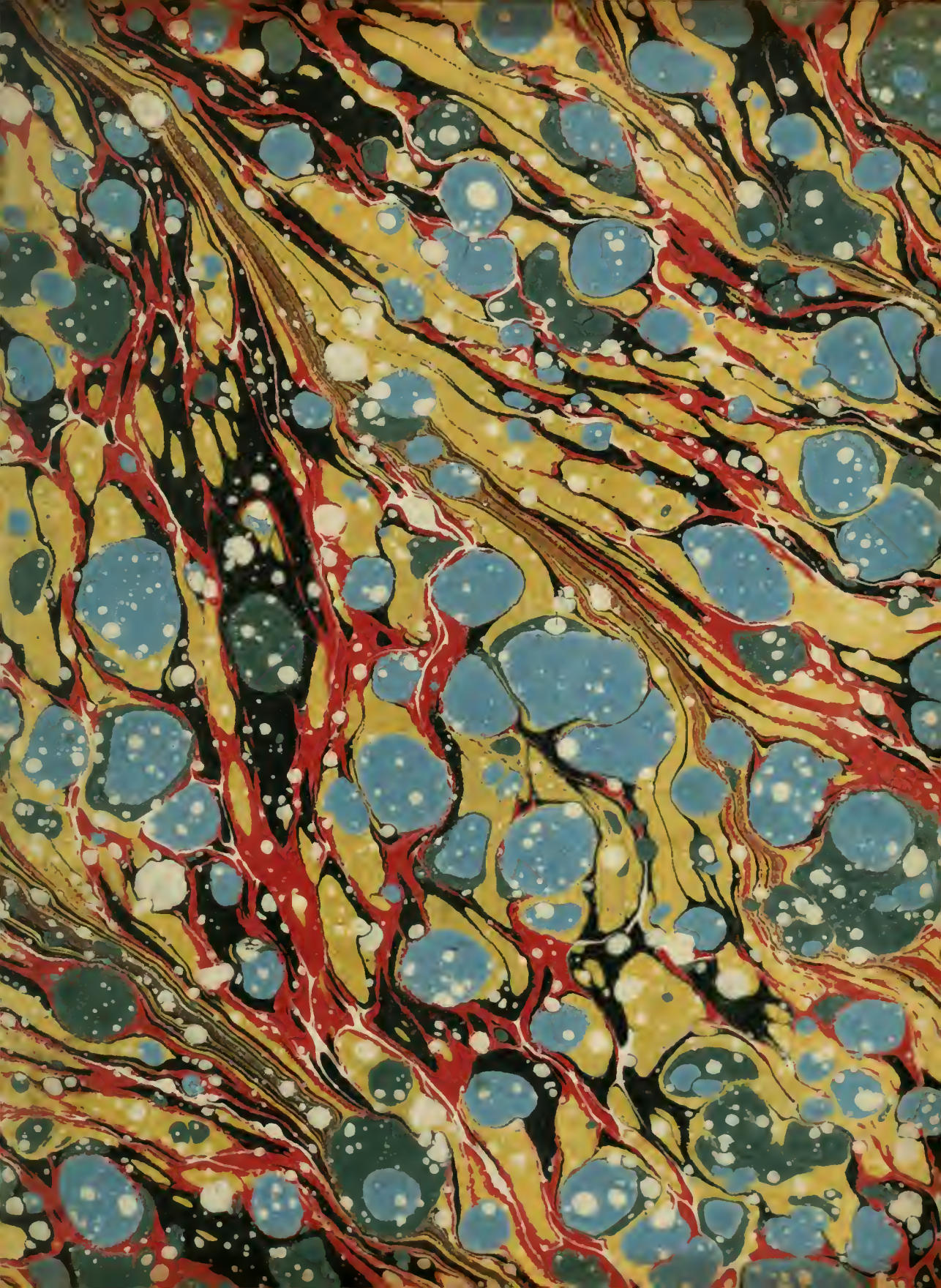
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